

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

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## Editorial

IN wishing for our many friends in China and abroad a Glad New Year, we would recall with thanksgiving the numerous instances of goodwill and encouragement which the editorial management of the RECORDER has met with on all sides in its effort to voice missionary opinion and to lead missionary thought in China during the past year.

When it is remembered that this magazine is and must be almost entirely dependent upon the voluntary efforts of members of the missionary body for its material, it becomes a matter for sincere congratulation that so many of the leaders of missionary enterprise, the busiest amongst us, are found willing to spend time and effort to assist in making the work of the RECORDER a success.

It may be that in our endeavour to place what we have conceived to be the duty of the hour in the face of the changing circumstances of the time we have somewhat strained the allegiance of a few of our friends, while others among them have, perchance, considered our attitude unduly cautious. Our ideal has been throughout to treat the demands of the day from the standpoint of eternal truth as it is made known to men in the Christian Gospel and to bring within our view not a partial, but a whole view of the duty of the missionary of the Cross in relation to every need of this great people. We have striven to make the RECORDER both informing and educative, and we trust not to have wholly failed in this attempt.

With this message of thanks we note the hopefulness of the situation. Signs of the dawning of the day are all around us. The note of the year is optimism. The best is yet to be.

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WE are hopeful that under the new régime in Peking the claims of complete religious toleration will be recognized. The

**The Outlook.**  
**"The Government**  
**and the Church."**

Christian church in China desires for itself no more than this; full liberty to carry on its work of renewing the heart and mind of the nation by bringing the influence of the Gospel of God to bear upon the needs of its people. The Chinese government should begin to realize that the Protestant missionary propaganda claims no special political or social prerogative, either for its workers or its adherents, than that which by common consent civilized law affords to all workers for moral and religious well-being. And on the same ground it asks that no unnecessary obstacles shall be set in the way of its progress since all its aims are toward the uplift of the nation.

To assist in the accomplishment of this coming important reform and to strengthen the claim of the church in its favour by a quiet and persistent following up of missionaries' work as a spiritual and philanthropic agency and by a steady refusal to interfere in all matters lying outside the acknowledged sphere of missionary effort, is the plain duty of all Christian workers. Much suspicion of the ideals and motives of the foreign missionary has, we believe, been allayed during the past year, but a good deal remains to be done. Every missionary in the land, by the exercise of firmness, courtesy, and tact has his part to do in the forwarding of the claim for effective religious toleration.

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ALL who have given attention to the subject will agree that something more than has yet been attempted, should be

**The Outlook.**  
**"The Church and**  
**the Scholar."**

done to win the scholars of China for Christ. It would be well if this year saw special efforts initiated with this end in view. In past years the church has not contained within itself the necessary constituent for an aggressive work of this kind, but if a generation of educational work counts for anything, that condition of weakness ought no longer to exist.



Is the missionary policy of to-day making a sufficient use of the scholarship it possesses? Is Chinese genius encouraged to think and work along its own lines to the end above stated, or is it still made too subservient to the foreign point of view? Are we sufficiently willing to place the resources of the missions at the service of the best Chinese talent? In a word, is it not one of our weaknesses that the mission polity in China to-day is too little concerned with the right use of the material which the Chinese scholar could provide if he were rightly encouraged, but sees very little further than the foreign worker? We suggest that this year should be marked by a far greater increase in the use of the Christian Chinese scholar in literature, in teaching, *and in evangelism!* The church in China is not likely to get the Paul it prays for until it finds grace sufficient to provide a field for his effort. The missionary must have more fellow-workers and fewer employees ere the church can render its most effective service.

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WHAT is to be the attitude of missions in China towards the elementary education of the empire? This year is likely

The Outlook.

"The Church and the Schools."

to see enormous strides forward taken by the nation in regard to a national school system. Let it be at once granted that missions cannot, and never will be able to, overtake

the problem of elementary education. At the best they can but touch the fringe of it. How then may they best assist this cause and at the same time forward the interests of Christ's kingdom?

Knowing the real cause of the educational weakness of China at this time, namely, a famine of competent teachers, a statesmanlike policy would surely tackle the difficulty at this point and set about the training, under Christian auspices, of thousands of young men and women for the work of elementary teaching. A little truly has been done, but how miserably inadequate to the need it is. Great centres of missionary work are to be found even to-day with no such institution as a 'normal school' known among them; the old time method, which is a parody of education, is still being carried on under missionary auspices. We shall never conquer with such an ill-furnished and plan-of-campaignless army. If Christianity is to cast any weight into the elementary educational system of China it must do it by providing the teachers. And the problem will not much longer wait.

MR. MORGAN speaks of the changes which are taking place in the aspect of mission work in England, that there is less of the emotional but more of the practical, as the knowledge of the work in mission lands is becoming more general and widespread.

**New Outlook on  
Missions at Home.**

Business men, especially, are taking hold as never before. In this connection we would mention a circular received from J. Campbell White, General Secretary of the Laymen's Missionary Movement in America, who recently completed a missionary tour of four thousand miles, extending from the Atlantic to the Pacific, through Canada ; the whole series of meetings being planned by the Canadian Council of the Laymen's Missionary Movement. It was interdenominational, and he remarks, "It was the greatest exhibition of church unity ever witnessed in North America. More impressive still, perhaps, was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks each, and at their own expense travelled from Toronto and Montreal as far East as Halifax and Sydney, and West to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary programme."

The culmination of the campaign is to be a Canadian Laymen's Missionary Congress, to be held in Toronto, March 31st to April 4th, and it is expected that two thousand men from every section of the dominion will be brought together on this occasion to consider and adopt an adequate national missionary policy.

We believe there is great hope in this Laymen's Missionary Movement, for while it has not resulted so far in quite the manner we should like to see it, its gifts having been for special objects rather than the general work of the Boards and Societies, yet increased gifts are certainly coming in, and we believe the good sense of the business men, helped on by the officers of the Societies, will bring about the proper adjustment of the funds contributed.

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**A Word of  
Exhortation.**

IN the new aspect of mission work, forced upon the missionaries by the changed and rapidly changing conditions which now obtain in China, conditions which did not exist a few years ago and for which, consequently, they had made no provisions, it is well to impress upon

ourselves, at the beginning of the new year, the prime importance of not losing sight of the spiritual in the midst of so much that is material. The demands for new literature of every kind, the wonderful openings for educational work, the occupation of new fields, plans for federation and comity, will have a tendency, unless rightly directed, to make us too absorbed in material growth and development and cause us to be lacking in that spiritual power without which our best endeavors will prove futile. We need to remind ourselves, over and over again, of Paul's dictum, "I determined to know nothing among you save Jesus Christ and Him crucified", and to realize our position as Christ's "ambassadors", or as Paul loved to put it, "bond-servants". Nothing should tempt us to lower our standard, or lead us to delude ourselves, under the speciousness of "expediency", or to abate in the least the demands of the religion which we come to teach, which may and will be to some foolishness and to some a stumbling block, but only as we are true to the Spirit is our message unto the people of the wisdom and power of God.

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THE Rev. F. B. Meyer is expecting to visit the Far East this coming season, leaving England in March, visiting Turkey,

Visits of F. B. Meyer  
and W. Newell.

India and China in the interests of Sunday School work, and should arrive in Shanghai in May or June. He will visit

different places in China, and we are sure that his visits will be everywhere warmly welcomed. We trust, too, that his services will be productive of great good, not only to the interests of the Sunday School work, but a great stimulus to missionaries wherever he goes. So many have read his works and been helped thereby that he will come to many almost as a personal friend.

The Rev. William Newell, formerly of the Moody Bible Institute, Chicago, will also visit Shanghai in February to hold a series of Bible class meetings, for which he is engaging the Lyceum Theatre. Mr. Newell is noted for his ability to interest people in the study of the Bible, and his efforts in this direction in the United States have been crowned with remarkable success, and we trust his meetings in Shanghai will prove inferior to those of no other place in interest and profit.

THE letter from Mr. Kranz, in our Correspondence columns, brings up a very large question, viz., To what extent shall missionaries adopt terms already existing in Chinese, Buddhist or otherwise, in the formation of Christian literature and the promulgation of Christian ideas? In many instances adequate terms are wholly wanting. As of old, "God is not in all his thoughts", and so there has been no conception of the attributes of God, and least of all of the scheme of Redemption. Hence some sort of a frame-work has to be either made or borrowed upon which may be placed the Christian ideas which we wish to express. To transliterate, or to use entirely new terms, means, to the uninitiated reader or hearer, absolutely nothing; while to use words with which he is familiar, does convey some idea, even though a wrong or imperfect one. In any case, correct information can only come with fuller knowledge and personal experience. A more or less mistaken knowledge seems to be inevitable at first. Great caution is needed on the part of the missionary that he do not read into the terms adopted his own thoughts and ideas as he has them associated with the corresponding terms in English and flatter himself that the Chinese reader or hearer is entertaining the same ideas. While we quite agree with Mr. Kranz that the use of Ti-yü for Hades is unsatisfactory and, to an extent, conveys a wrong impression, yet it does convey to the Chinese mind the idea of a place for the punishment of sin, and comes the nearest to the idea of Hades of any word in his language. Whether it is well to use such words, trusting to the future and to fuller knowledge to give a right conception of what Christianity means to teach, is a question not easily settled.

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THE meeting of the International Opium Commission on February 1st in Shanghai marks an event of the first importance to China in regard both to her international and her domestic policy. The leading Western nations are to be represented and the delegation from the British government is especially strong; the interests of India, Canada, the British Parliament and the British in China having been provided for. There has been some undue criticism of the delegates appointed on behalf of China, but viewed from the standpoint of efficiency rather than high-sounding names it is doubtful if the representation could have been bettered, save by the

Opium in  
1909.



appointment of H. E. Tang Shao-yi, and for the time being he is not available. The proceedings are to be conducted in English and the scope of the Conference is made wide enough to cover the whole question of drug importation into China. The Chinese Commissioners are anxious to have the matter of the so-called opium remedies dealt with at the same time. It is to be hoped that the Chinese have already defined clearly the policy they desire to see pursued. The standing weakness of China in relation to opium abolition is a weakness which affects her administration in other important respects also, namely, the inefficiency of the central authority. The strengthening of the Imperial authority, and the increase of direct control over the provincial administrations, will greatly advance this among other needed reforms. We are informed that Mr. Thwing, of Honolulu, has been asked to represent the International Reform Bureau of Washington at the meetings of this Commission, and Mr. D. Freeman, of Kuala Lumpur, together with Mr. W. Nelson Bitton, of Shanghai, are appointed to represent the Anti-Opium Societies of Great Britain.

Credit must be given to President Roosevelt for the initiation of this International Conference. It provides further evidence of his interest and the goodwill of the U. S. government towards China.

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OUR attention is drawn by a recent article, published in an American magazine and written by a Chinese student at an American college, to the resentment which is being **Fair Play.** felt in some quarters at what is deemed the one-sided presentation of matters Chinese made occasionally by missionaries when writing or speaking on behalf of their cause. It is well to be reminded that duty compels the statement of the whole truth, and while, stated in the light of the Christian ideal, there is so much that stirs the heart deeply and causes the sense of the evils and woes of this great people almost to obsess the mind, still the missionary should regard and report those virtues and influences for good which prevail among the nation. The case of China as it stands is in itself quite strong enough an appeal to Christian help and sympathy and is not bettered by too highly coloured representations. In our statement of the position of China in relation to the Christian message we must give the same scrupulous fairness as we ask for both our own cause and that of our own peoples.

## The Sanctuary

*The effectual fervent prayer of a righteous man availeth much.—St. James v. 16.*

*For where two or three are gathered together in my Name, there am I in the midst of them.—St. Matthew xviii. 20.*

### SONG OF THE VIRGIN MARY.

My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior.  
For He hath regarded the lowliness of His hand-maiden.  
For behold, from henceforth all generations shall call me blessed.  
For He that is mighty hath magnified me, and holy is His Name.  
And His mercy is on them that fear Him, throughout all generations.  
He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seat, and hath exalted the humble and weak.  
He hath filled the hungry with good things, and the rich He hath sent empty away.  
He remembering His mercy hath holpen His servant Israel; as He promised to our forefathers, Abraham and his seed forever.

### PRAY

That under the new reign in China there may be a large increase of power on the part of the Chinese churches, real religious liberty granted to all Chinese subjects, a growing unity on the part of all workers, an elimination of waste and a multiplication of the spiritual powers of all Chinese Christians. (Page 10.)

That the growth of Christianity in China may be accelerated, and that the missionary body may be so strengthened, both spiritually and numerically, as to be competent to lead the growing church past all dangers. (Page 13.)

That the period of material expansion may also be one of deepening spiritual life. (Page 14.)

That as the burden of the conversion of China is more definitely laid upon the Christian church of the land they may be found to be capable of enduring to the end. (Page 23.)

That God will forgive the sins that have been honestly confessed in the revival meetings in North China and guide the sinners to a higher and holier life. (Page 9.)

For the bringing of the educated children of the church into service for the Master. (Page 10.)

That the medical work of the missions may ever increasingly yield important fruits. (Page 10.)

That mission schools and colleges may resist all temptations, to turn away from their real object, that may be presented by the competition of the government institutions where "no questions are asked". (Page 10.)

That others of the home churches may be stimulated to like liberality with the Methodists. (Page 11.)

That God's Holy Spirit may ever guide the Laymen's Missionary Movement. (Page 11.)

That your own Christianity may be made so impartial and perfect as to make it possible for you to give effective help in eradicating pagan teaching, establishing Christian morality in the public schools, to put down the opium vice, transform the government, and revolutionize the business of the four hundred millions of Chinese. (Page 15.)

### A PRAYER.

O eternal God, whose never-failing providence watcheth over all from the beginning to the end, keep under Thy protection all those who have at any time been committed to my care, especially those who are at this time so committed, and grant, I beseech Thee, that the ties which have been formed between us may neither through sin be broken, nor through multiplicity of worldly cares be forgotten, and that whatsoever good I may have been permitted to communicate to them from Thee may be found after many days matured in fruitfulness by Thy holy power; through Jesus Christ our Lord. Amen.

### GIVE THANKS

That there is so manifestly a greater readiness to listen to preaching, a larger demand for Christian literature, and a more intelligent apprehension of all Christian teaching. (Page 9.)

For the more friendly attitude of officials and scholars. (Page 10.)

For the example in generous liberality shown by the Methodist Church in America. (Page 11.)

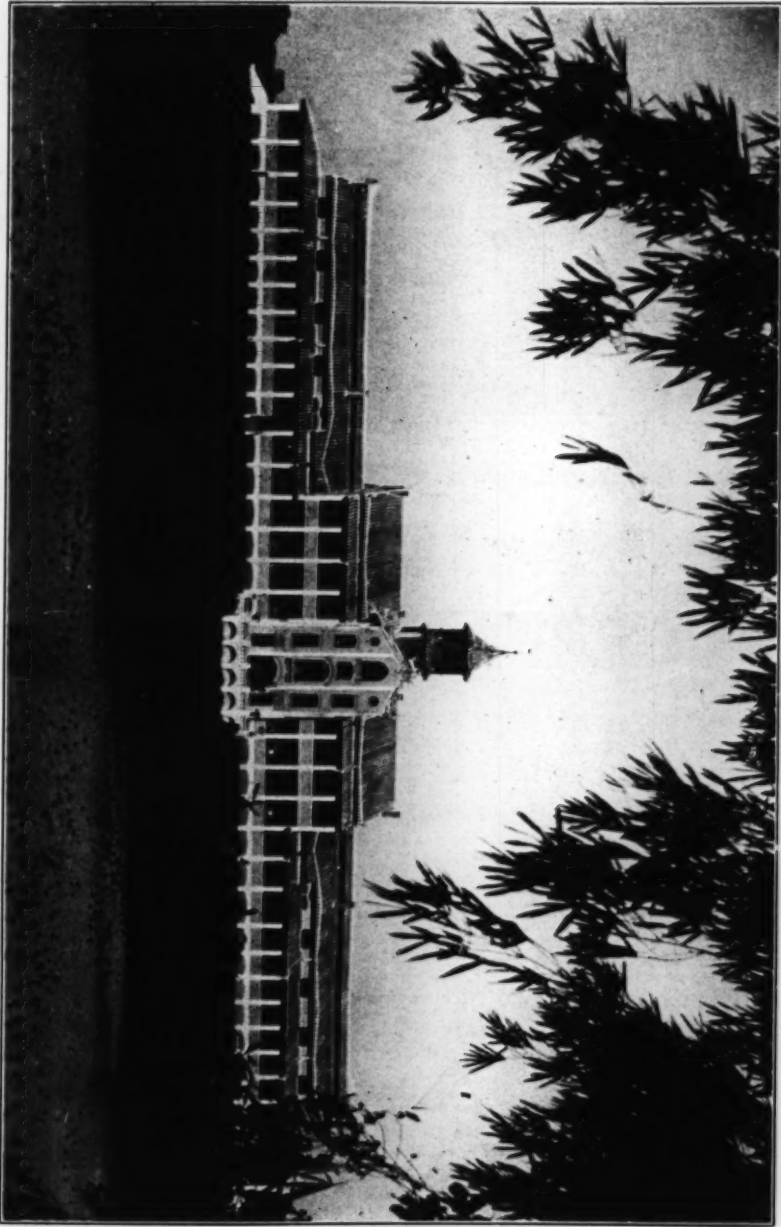
For the increasing enthusiasm and devotion of the college students of America. (Page 12.)

For the growing missionary spirit that has been evidenced in the case of the six ministers in West China who have offered for work in Thibet. (Page 13.)

For the year's increase in the number of Christian pastors. (Page 20.)

That the fields of China are now white to the harvest. (Page 12.)

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## Contributed Articles

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### The Missionary Outlook

BY REV. A. H. SMITH, D.D.

JUDICIOUS generalization in regard to complex phenomena is always difficult, and especially in China, where we seldom suffer from an excessive acquaintance with the facts. With reference to the missionary experiences of the past year there are those who tell us that no special difference is to be noted from the preceding and other years before it. But this appears to be rather the exception. It is a common testimony that there is both in city and in country work a greater readiness to listen to preaching, a larger demand for Bibles and portions and for all Christian books, and in general a more intelligent apprehension of what is said. In some of the street chapels in the city of Peking a remarkable readiness of outsiders to remain to 'after meetings' following the preaching, has been gladly noted, as well as a willingness to confess wrong doing—even on the part of new hearers. This is certainly a novel and a most encouraging sign that the word has penetrated the hearts of the hearers. The most marked peculiarity of the church life has been the widespread meetings for the deepening of the spiritual life, which, beginning in Manchuria last winter, have spread in many directions. The story of the Manchurian meetings has been made extensively known and need only be referred to. They have been followed by similar ones, largely under the lead of Mr. Goforth, in Chihli, Shansi, and Honan.

There is nothing new about them except the somewhat unusual amount of confession of sin, which has been a prominent feature everywhere. In these, as well as in other meetings of a like sort conducted by other leaders, every one has been surprised at the extensive revelations of deep-seated and smothered wrong on the part of many who had been quite unsuspected. The deep lying effects of the sins committed during the Boxer period and the subsequent years have been far more serious than

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NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

was generally imagined. It has been generally felt that until these roots of bitterness have been wholly extracted the church cannot expect to flourish.

As often before in these experiences strong and at times violent opposition has been excited, and those who have confessed wrong have frequently been accused of doing so to "curry favor with the foreigner".

There is little question that large numbers have begun a new life, and it is to be expected that the spiritual tone of the churches will prove to have been permanently raised. Educational work has been vigorously prosecuted, with the disadvantage of competing at all points with the somewhat showy attractions of government schools, where expenses are light and no questions are asked. One of the largest problems now before the church is to bring to bear such potent spiritual forces as to win the educated children of the church to service for the Master. At present everyone feels that this result is very imperfectly attained. The usual variety and extent of medical work has seemed to yield the usual important fruits, but the increasing competition of Chinese officially-conducted dispensaries and hospitals makes itself much felt where they exist.

The attitude both of officials and scholars seems to be externally friendly, and in some instances markedly so. Yet there is always back of the observed phenomena the suppressed assumption that even the presence of a foreigner in some way challenges the ideal of "China for the Chinese".

How profoundly this partly unconscious feeling runs we are at times forcibly shown. Some officials will delay the stamping of deeds until sufficient opposition has been stirred up to make the case one of extreme difficulty. This seems likely to increase rather than diminish.

Numerous union movements are in the air, while those already in operation are undergoing a test of their capacity to resist strain and to promote efficiency. In this respect the progress during the year past has apparently been appreciable. Everyone acquainted with China will join in the prayer that under the new reign so suddenly and so quietly entered upon we may in due time see a large increase of power on the part of the Chinese churches, real religious liberty granted to all Chinese subjects, and a growing unity on the part of all workers, the elimination of waste and the multiplication of the spiritual as well as all other powers of the Chinese Christians.

## New Year Thoughts

BY BISHOP BASHFORD

## I. Retrospect and Prospect

**A**T the request of the Editor of the RECORDER, I forward brief notes on recent observations in the United States and China.

The attention of the people of the United States is turned to the Far East as never before. President Roosevelt, Secretary Root, and President-elect Taft were eager inquirers in regard to present conditions in China. The students in every college where I spoke and the laymen in the churches showed great interest in both China and Japan. The men and women of the Methodist Episcopal Church generously responded to an appeal I made in 1906 for \$300,000 as a centennial thank-offering, by pledging \$500,000 before the close of the campaign in 1908. These gifts were in addition to the regular appropriations for China, made by the Men's Board and the Women's Board.

After the centennial thank-offering campaign had closed, Dr. Louis Klopsch, editor and proprietor of *The Christian Herald*, sent for me, and after discussing the situation growing out of the famine, and the poverty of many Chinese homes, volunteered to contribute, through *The Christian Herald*, \$9,000 per year for the next seven years for the support of five hundred Chinese orphans. This contribution is made for non-sectarian, interdenominational orphan work. As our readers well know, Dr. Klopsch was asked by President Roosevelt to take charge of the American famine relief funds for China in 1907. He sent more than \$500,000 for the Chinese in that crisis, thus helping to save literally tens of thousands of lives.

In addition to Dr. Klopsch's pledge of \$63,000 for interdenominational orphan work, other men and women pledged nearly \$50,000 for schools, hospitals, and evangelistic work under the auspices of the Methodist Episcopal Church, making over \$100,000 pledged after the campaign closed, in addition to the \$500,000 mentioned in the thank-offering.

The most significant indication of the awakening interest of Americans in China and in all the mission fields is the Laymen's Missionary Movement. This Movement has been greatly stimulated by the reports of prominent laymen returning from the Shanghai Conference of 1907. While the Methodist

Episcopal Church has led in the centennial thank-offering, the laymen in other churches are leading in this organization, and several other American missions will in the long run receive much larger additions of men and means for the evangelization of China than the church which I represent has received through the centennial thank-offering.

Fully keeping pace with the awakening interest of laymen in America is the enthusiasm of college students. The consecration of some of the finest students in our largest American colleges for work in China, and their eagerness to spend their lives in this great empire is one of the most significant signs of the times.

The most striking illustration of the awakening in America is the world-tour of missions now being made by Professor Burton, Dean of the Theological Department of Chicago University, as the representative of that great American university. This may prove the most striking single movement for the uplift of China through Christian education thus far witnessed in the history of the empire.

Returning to China, a tour of five of the provinces, just completed, reveals the possibilities of a deep and wide-spread revival throughout our Protestant churches. Revival fires from the great Korean and Manchurian revivals are being kindled at isolated spots in the Shansi, Chihli, Kiangsi and Fuhkien provinces, and possibly in other places. United prayer and faith, the humble confession of sins and shortcomings, a waiting upon God for the enduement of power which accompanies the outpouring of the Spirit, followed by the beginning of revival services in the name of Christ, will result in large harvests from the fields which have been long and patiently cultivated. Such a revival impresses me as a possibility of the situation, but not as inevitable or certain. The movement is not yet sufficiently under way to sweep aside all obstacles to its further progress. But such a movement is certainly possible during 1909. The fields of China are now white for the harvest as they could not have been at any preceding period of missionary history, because the earlier periods were necessarily given to the breaking of the hard soil and the faithful sowing of the seed.

A significant sign of the growth of the Kingdom in the hearts of the Chinese was witnessed recently in our Hinghwa Conference. Very naturally men living on the Hinghwa plain hesitate to go to the hills and mountains in the western end of



the Conference, where the language is different and the people and customs seem strange to them. Last year I secured only one man for such work, and he only by earnest personal persuasion. This year three men came to me and volunteered for just such service.

In West China, also, six of our ministers recently offered themselves for work in Thibet, and two were selected and sent by the contributions of the other Chinese pastors, and the aid of a few missionaries, to Batang, where they have learned the language and are now preaching to Thibetan traders and waiting upon the borders for permission from the Chinese government to enter that large and difficult field. Surely the heavenly Father is sending us signs of encouragement and foregleams of the coming of the kingdom.

## II. The Crisis

Our readers will remember that Mr. Milne, in his famous "Retrospect of the First Ten Years of Protestant Missions in China", published in 1820, by a stretch of faith prophesied that China would have one thousand Christians in 1907. The Protestant body alone had virtually two hundred thousand church-members at that time and a Christian community, counting children, of seven hundred and fifty thousand souls. Adding the Chinese Roman Catholics would probably increase this number to nearly a million more. It would be safe therefore to say that the Lord had a thousandfold more followers in China in 1907 than Milne ventured to hope for in his famous forecast. Assuming a million followers of Christ in China to-day, and following Milne's timid method of computation, we should have over thirty-two million of at least nominal Christians in the empire at the close of another hundred years. But what if Milne's rate of increase should be accelerated a thousandfold during the coming century, as was the case during the last century! In that case China would be not only evangelized but largely Christianized before the close of the century.

While therefore we do not feel called upon to assume the rôle of prophet and predict the number of followers of Christ in this vast empire, nor the nearness to the Master which these followers will then maintain, this hasty glance backward enables us to recognize that the possibilities before us are almost literally boundless.

*First.* Considering the future of the empire I believe we may reasonably anticipate the establishment during the earlier part of the century of a constitutional form of government in which the people of China will have large authority. Judging the present Regent and his advisors by their past record, there is every prospect of great political progress under the new *régime*. If ever there was a time when we ought to pray earnestly for our rulers in China and teach patriotism to the children in our schools, this period of peaceful and hopeful transition is that time.

*Second.* That China will introduce with increasing rapidity Western machinery and inventions, that she will open up her vast coal and iron mines, that she will soon enter upon an era of manufacturing, that her people as a result of this industrial development will increase rapidly in the older provinces and spread out over Manchuria and Mongolia in the north and over Malaysia in the south, is clear to every careful student of national and race movements. With wise government and freedom from international disturbances a period of material expansion is before the empire.

*Third.* That rapid material development is fraught with great dangers, is the teaching of history. The ruins of too many empires strew the path of the race for the Chinese to march with gaiety or even with indifference toward a materialistic goal. Surely laborers for the welfare of China who are familiar with the teachings of the Bible and the lessons of history cannot be indifferent to the dangers which attend this awakening of the great East.

*Fourth.* Very much depends upon the new education. The new education contemplates not merely a change in the courses of study but a revolution also in the methods of instruction. That the new education will teach geography, history and the modern sciences, goes without saying. That much is essential to enable the Chinese to hold their own in the industrial and commercial world. What Japan has achieved in material education is certainly within the reach of China. But unfortunately at this point even our so-called Christian nations are not prepared for leadership. Certainly nations which are spending half or two-thirds of their income for the payment of interest on late wars or preparing men and navies for future contests, peoples who are squandering wealth as fast as gained on luxuries and vices which enervate themselves instead of

creating stronger types of manhood, peoples who enthrone wealth as the dominant aim of the business world, cannot help China in the present crisis. Surely the new psychology which recognizes the subconscious self, which is familiar with the demoralizing results of a bad inheritance and of immoral environments, which begins to recognise the possibility of an alien personality entering the human soul, and hence the possibility of the entrance of Satan or the indwelling of the Spirit, must demand that children from the first be taught such lessons as shall help them to overcome temptation and grow strong in character as well as in body and in mind. But no other being in all the history of the race has proved so helpful in developing the inner life of humanity and creating noble men and women, as Jesus Christ. A non-Christian Chinese educator said recently : "The only hope of China is Jesus Christ." Prof. Huxley, pleading for the Bible in the English schools, not for the sake of orthodoxy but in the name of humanity, reveals to us the fundamental need of the new education in China. Surely we are safe in urging in the name of the new psychology and in the interests of the spiritual and ethical nature of the race that the new education, so far as it is established by voluntary foreign contributions, shall be Christian through and through. The strengthening of Christian education so that it shall profoundly modify the program of all publicly supported schools throughout the empire, and thus vitally influence the growing life of the largest nation on earth, may prove the profoundest and the most far-reaching philanthropic effort ever put forth by men.

*Lastly.* It is impossible to eradicate pagan teaching and successfully establish Christian morality in the public schools of China, to eradicate the opium vice, to transform the Chinese government and make it thoroughly honest and efficient, and to revolutionize the business of four hundred million people so that the golden rule shall supplant the rule of gold, so long as we Christians stand before the Chinese nation with only a partial and imperfect embodiment of the Christianity we profess. The supreme need of China to-day is not more money nor even more men, but more of the power which comes from the indwelling of the Spirit. The Gospel promises this power to us without measure. "Ye shall receive power when the Holy Spirit is come upon you." Paul, who experienced this power, wrote : "I can do all things in Him that strengtheneth me." Again he writes, "The weapons of our warfare are not of the

flesh, but mighty through God to the casting down of strong holds, casting down imaginations and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ." Have we yet realized the power which controls the very springs of life and takes full possession of our thoughts and imaginations? Again, Paul prays: "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Has this prayer been fulfilled in our experience? Here, then, is the power awaiting us. China presents the crisis; Christ promises the power for the crisis; shall we fulfill the conditions of total self-surrender and unwavering faith, so that we first may be "filled with all the fulness of God," and second, may bring to this empire "the fulness of Him that filleth all in all."

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### A. Missionary Review of the Year in China.

**I**N casting back the mind over the year gone by and attempting a summary in brief of its distinctive features the phrase 'readjustment and internal development' readily occurs. The Centenary Conference made 1907 a year of mental and spiritual stock-taking; gains and losses were counted and a frank recognition of certain outstanding failures provided the needed occasion for a general stimulus to the missionary body, the first fruits of which are apparent in the developments of 1908. Some little time was naturally required after Conference in which missionaries might read, mark, learn, and inwardly digest the things given for encouragement and instruction. The application of some of the guiding principles then enunciated is also a matter requiring time. It was inevitable, therefore, that we should have to wait for succeeding years to demonstrate the real accomplishments of the Centenary Conference, for its most far reaching results were of necessity rather indirect than immediate. That there has been evident in the past year a very welcome attitude of openmindedness towards the problems of missions on the part of missionaries in China generally, as well as a deepened conviction of unity in purpose and work, is one of the gifts handed on to us from 1907. A perusal of the pages of the leading missionary journals in China and abroad reveals a greater frankness in dealing with the difficulties of missionary



work and a far deeper appreciation of the many-sided nature of our efforts. With a wider appreciation of the church ideal has been developed a tendency to state missionary duty in relation to the accomplishment of the kingdom of God on earth and there has followed the sanctification of what some have considered extraneous missionary effort. The conception of education as an essential Christian duty has made great progress and the philanthropies of the church are now allowed, by common consent, an integral position in missionary enterprise. That this has not always, or even for long, been so, the history of some of our Societies will testify.

Strenuous efforts have been in evidence for the adaptation of organization and forms of service to the changed need of the day in China. Successful attempts to bring the progressive spirit of Christ's Gospel to bear upon the progressing circumstances of the nation and to apply the unchanging Gospel at the point of greatest need and effect have borne testimony to a spirit of enlightenment for which the records of 1908 should be noted. This desire to discern the signs of the times is in itself a proof of the presence of that spiritual humility which is the very forerunner of spiritual conquest. For these distinctive marks of the service and developments of 1908 all interested in the spread of Christ's kingdom in China must be deeply thankful.

*Progress within the Church.*—Some of the more striking of the events of the year are linked with the development of the Church of Christ, as such, in China. First among these marks of intensive progress is the widespread acceptance of the ideal of church union throughout the churches. This was a matter laid deeply upon the hearts of all the members of the Centenary Conference, but few were prepared to find so strong an enthusiasm for union as has since been evident among the Chinese. While some disappointments have to be recorded in this connection, they are not due to any failure of the Chinese church to set the ideal in the forefront of its work and its prayer. At Chinese New Year a very significant united gathering was planned and carried through by the Christians of Peking. Representatives of thirteen different missions, including members of the Roman Catholic and the orthodox Greek churches, joined heartily in a Christian service. It is doubtful whether anything quite like this has heretofore been witnessed in any place. The meetings of the West China Conference are a not-

able and outstanding feature of the events of the year. They have been so fully described in our pages as to need no more than a passing mention, but the fact that delegates from the three Western provinces represented in this Conference enthusiastically adopted, after full consideration, the ideal of 'one Protestant church for West China' must be set on record in a review of the year's work. The delegates to the West China Conference in expressing themselves in cordial agreement with the principle of a free recognition of each other's church membership and standing made the high water mark of proposals for church union which have been so far adopted.

In accordance with the definite proposals for federation passed by Conference, the organization of the provinces has steadily advanced during the year. At the present time these proposals have been accepted and acted upon by representatives of almost the whole of the missions at work in the provinces of Chihli, Shantung, Shansi, Honan, Anhwei, Hunan, the West of China, Kiangsu and Chehkiang. The energy with which the Chinese have taken up these proposals is the most encouraging feature of the movement. That the Chinese Christians are little enough inclined to assist in perpetuating the 'unfortunate divisions' of the Western church has been made increasingly clear. The readiness of the foreign missionary, in general, to stand aside and give the necessary freedom and power to the officers and pastors of the maturing Chinese church is an encouraging sign of the times. It may safely be said that during 1908 the development of the life of the Chinese church and the progress toward Christian union have proceeded in a manner never before witnessed in this land.

Another promising feature of advance, and one of the very last importance to the vitality of the church as an effective organization, is the concentration of attention upon provision for the needs of the ministry. If figures were available it is believed that a considerable increase would appear in the number of Chinese pastors ordained to the work of the ministry during the year. Undoubtedly more has been done in this time in the formation of plans for theological institutes, divinity schools and classes than at any other previous period of effort, while several important institutions have been opened for work. The progress of the scheme for holding Bible institutes in important missionary centres has been substantial. Under the name of 'summer' or 'winter' schools, as the case has been, much individual and

unrelated work has been attempted along these lines by some missions. The Bible Study Committee of the Centenary Conference has accomplished a good deal towards the enlargement of the Bible school ideal, and important 'Institutes' have been held during 1908. Some of the Provincial Federation Councils have incorporated this branch of work, and in many centres practical demonstrations of 'our essential unity' have been made by the co-operation of several missions in the carrying on of these Bible schools. Closely allied to this work is that for the promotion of Sunday school work and the training of Sunday school workers. How the old order of our missionary service changes may be viewed in the recent progress of the Sunday school movement in China. All missions are striving to enter into this form of work, which under the sway of old conditions and ideals had been set somewhat in the background. 1908 has done much to take away the reproach of neglect of Sunday schools as an evangelizing and educating factor of Christian service in China. This year has seen the work set upon a definite and comprehensive basis. It, too, cannot fail to do much for the linking up of the common activities of all the missions, for the extension of all forms of united service helps along the road to mutual understanding and singleness of aim.

No record of the inner progress of the church in China would be complete or adequate which omitted to draw attention to the scenes of spiritual revival which have been witnessed in the north of the empire. Following the wonderful outpouring of spiritual blessing of recent years in Korea, and more or less consequent upon it, a remarkable movement spread through the churches of Manchuria and passed over into Shansi and Honan. A deep and coercive conviction of sin was one of the chief features of this wonderful revival. 'Men confessed openly to sins which yamên tortures would never have brought acknowledgment of.' The deep significance of this would seem to be in the demonstration of the responsiveness of the Chinese heart to the influence of the Gospel under the power of the Holy Spirit. The sanctifying nature of such a work as this and its influence upon the devotional and practical life of the church is self-evident. Of the lasting effect of this movement it is too early yet to speak; the fact, however, is certain and must be recorded. It may be concluded, on the whole, that the edification, the necessary and successful upbuilding of the life of the

Christian church as a spiritual organization, has proceeded more rapidly and more thoroughly in this last than in any other year.

*The Progress of Christian Movements.*—There are certain forms of service which are so closely and so naturally allied to Christian work as to be an almost integral part of missionary effort. Education and philanthropy are such. All forms of education—literary, scientific, and medical—have been kept very much in the forefront throughout 1908 owing to the interest which has been awakened all over the world in the development of the Chinese empire. The pressure of need as well as the development of the fraternal instinct among Christian bodies, has promoted the general cause of Christian education. It has been recognized that the time for a more comprehensive and statesmanlike policy has come and there have followed plans for co-ordinating and combining existing educational institutions. Efficiency has been the watchword constantly heard when plans for school development have been discussed. Educationists have agreed that Christian institutions of learning must lead the way in the new China. Hence university schemes of various kinds have been under consideration. The progress of events in the home lands has compelled attention to the needs and opportunities of China. In the United States the growth and influence of the laymen's movement, the remission of part of the Boxer indemnity, the interest aroused by the visit of President Taft, and later, the U. S. fleet, have aided in this. In Great Britain the unique Lambeth Conference of the Anglican churches, striking missionary exhibitions, the election by two important denominations of missionary leaders as chairmen of these respective bodies, and the activity of a very influential interdenominational committee working entirely for the good of missions in China, have brought China to the front of the foreign missionary question. Enquiry and interest in both lands has largely centered about the educational policy and the philanthropies of missions in this empire. Various centres of learning in both America and Great Britain are organizing support for special centres of work, such as the Peking Union Medical College, the educational work in Canton, Soochow University, Chentu, and others. Plans are also being discussed with a view to the foundation of a completely equipped Christian university, and it is stated that an influential representative from the ancient seats of learning in England is on his way to



[illegible]

A 4x4 grid of dots forming the word 'MUSE'. The letters are constructed as follows: 'M' is a 3x3 block of dots with the center dot missing; 'U' is a 3x3 block of dots with the top and bottom center dots missing; 'S' is a 3x3 block of dots with the top and bottom center dots missing; 'E' is a 3x3 block of dots with the top and bottom center dots missing.

Score	Frequency
0	1
1	2
2	3
3	4
4	5
5	6
6	5
7	4
8	3
9	2
10	1

Age Group	Male	Female
10-14	10	10
15-19	15	15
20-24	20	20
25-29	25	25
30-34	30	30
35-39	35	35
40-44	40	40
45-49	45	45
50-54	50	50
55-59	55	55
60-64	60	60
65-69	65	65
70-74	70	70
75-79	75	75
80-84	80	80
85-89	85	85
90-94	90	90
95-99	95	95

China to co-operate with the representatives of American universities who are investigating conditions here. During the year the cause of Christian literature has received a stimulus from the visit of a delegation from the Religious Tract Society of London. This Society has in hand the raising of a sum of £20,000 for the direct work of Christian literature in China. The disproportion so frequently noted between the numbers of the men engaged in literary and other branches of missionary work has been emphasized by the enormous increase and growing power of the Chinese press. The failure of mission policy to respond adequately to the demand for Christian literature is one of the disquieting features of the year's review.

*Kindred Movements.*—Of these the first to occur to the mind will be the anti-opium crusade. The missionary body, and especially some of its veterans, may feel considerable satisfaction in what has already been accomplished and even more in the promise of what is to be done. While the movement in the provinces has not shown consistent progress, some officials being very lax in the matter, it is acknowledged that the zeal of the high officials in Peking has been admirable. The events of the year leave the Chinese government in a much stronger position in regard to prohibition than many supposed possible a year ago. Abolition seems to be coming within the range of practical politics.

In 1907 the management of the anti-foot-binding movement was handed on to an influential Chinese committee, in the hope that the crusade had reached a stage at which it was possible to leave those Chinese interested to carry it on themselves. That committee has somewhat disappointed the expectations of its well wishers, but in spite of that disappointment the progress of the movement has been steady. The press of China in this, as in the opium reform, is consistently for progress.

The demand for constitutional government has been met during the year by repeated promises of its future accomplishment, and the Throne has urged on the appointment of local governing bodies, although it has so far given them little in the shape of executive power. One of the first acts of the Regent Chun was to renew the promise of a constitution. The awakening of Turkey to a peaceful and successful revolution has been an augury of good for the reform movement in China. On the other

hand, the unrest in India, which it was feared, at one time, might prove the prelude to considerable unrest in this land, has made little impression. The end of the year finds China in a far more peaceful condition both in relation to its own provinces and to foreign countries than did its opening. The ignorant attitude of some of the provinces towards railway development, encouraged for a time by the weakness of China's statesmen, seems giving way to a saner and more progressive point of view. China may, on the whole, congratulate herself on the ease with which she has passed through both her foreign and domestic troubles.

The national movement has grown stronger and grows steadier. Such symptoms of growing pains as ill-advised boycotts, however, still remain. As the later generation of students *really* educated abroad, returns home and is available for service, many of the earlier troubles due to ignorance or semi-education will pass away. This year has seen the return of a number of Chinese students from abroad. The census of students in Tokyo shows a drop from the 18,000 of two years ago to 6,000 to-day, and those at present studying in Japan are there for adequate courses of study. Chinese education, under Chinese management in this land, has not yet found its feet. A truly national system of elementary education, in spite of the command of the Throne urging compulsory education upon the provincial authorities, is still 'sadly to seek'. The field of education is wider open to the efforts of Christian educationists than ever. Signs have not been wanting, however, that China is determined to overcome what it already recognizes as one of its national weaknesses, and the development of its educational system upon national lines is only a question of time.

*The Advance of Direct Evangelism.*—To many the crux of the whole year's review will lie in the answer to the question as to what the church has done to bring non-Christians into its fellowship. To this it is not easy to give any specific reply, for figures are not available and the 'kingdom cometh not with observation'. Probably there has not been such a striking accession of numbers to the church as in some previous years, although the acceptance of the Gospel on the part of thousands of the members of the aboriginal tribes of South-west China is noteworthy. More has been done, however, in preparation for the coming conquest than during many years past. The



nature and method of the missionary apologetic has been searchingly under review and discussion concerning the best and wisest lines of approach to the Chinese mind and heart with the Christian message of salvation has occupied much thought and prayer. Most of all, the increased attention given to the adequate training of the Chinese pastor and evangelist, and the encouragement of the self-governing instinct of the Chinese churches are in themselves an assurance of evangelistic advance. The quiet and effective development of the resources of the Chinese church is the call which the missionary body generally has heard and responded to during 1908, and herein it has possibly found the secret of final achievement for which it has been working, chiefly along other lines, in years gone by. There has been every sign that the burden of the conversion of China is being laid with definiteness upon the Christian churches of this land. In this accomplishment each year that passes gives to the foreign missionary a less conspicuous, but a more effective and responsible place.

W. N. B.

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## Past and Present

BY REV. E. MORGAN.

THE difficulty that presented itself, 250 years ago, to the Emperor Kang Hsi, often occurs even to the missionary traveller now, when he is brought vividly into contact with the vast multitudes, who seem apparently indifferent to their need of Christ and quite content without a share in His mercies. It will be remembered that in a letter written to Monsieur Rouillé, Minister of State, by Père Louis de Comte, in which he gives an account of his attempt to bring the claims of the Christian religion before the attention of the Chinese Emperor, Kang Hsi gave as one of his objections the following: "If the knowledge of Jesus Christ is necessary for salvation, and if God sincerely willed to save us, how comes it to pass that He has left us so long in the paths of error? It is now 16 centuries since your religion, which you say is the only way by which man can go to heaven, has been established on the earth. Yet we, here, know nothing of it. Are the Chinese so insignificant that they deserve no thought, whilst you in Europe

alone are worthy of consideration?" The missionaries answered the objection by reminding him that two events in the past history of the empire went to prove that God had not forgotten China, but that in the dispensation of His providence He had visited the nation twice already, records of which visitations might be found in their own histories. One was the coming of St. Thomas from India, the other the coming of the Nestorians to Shensi, a permanent monument of which remained to this day. "And thus we may conclude," they said, "that without doubt the Chinese owe it to their criminal negligence and an obstinate perversity that they do not enjoy the gift of God."

They conclude by saying: "Though the Chinese histories refer to the matter in such a scanty way that we should know nothing definitely and certainly about the circumstances, had not providence given, in an unmistakeable way, its desire to affirm without doubt this witness of the faith in this great empire."

It may appear to some that these arguments are not wholly satisfactory, and after the lapse of more centuries and more visitations, the mind is still troubled with the deep problem. Difficulties confront the Christian worker on every hand, and the man of halting faith must confess that Kang Hsi's objection demands a deeper answer than that offered by the Catholic fathers. One cannot travel any distance or touch any shore without feeling acutely the difficulty. The "gloomy hills" still stand high, hiding so much and guarding well the secret ways of God to man! The mind is forcibly arrested on every side. Whether we think of the populous land of China, or pass Ceylon and view the various agencies of the indigenous religions, with their fresh activities of Buddhist schools for girls and boys, supported, as they are, by theosophists, or whether we penetrate in thought the depths of Africa, or pass the frontiers of India and think of its crowded cities, Kang Hsi's question is ever present! The mind is staggered when it thinks of the multitudes that "lift blind eyes to the skies"!

There is, however, this to be said, that the work of God for the emancipation of the soul of man has not ceased, but that to-day His will for the salvation of the world through Christ is being carried out on a vaster scale than ever before. The many operations that are at work abundantly witness to the activity of the church and give ample testimony to the fact that the present will show to succeeding generations its attempt to win the world for God.

I had an opportunity, on a recent journey, to see many phases of this activity, but only a few of those things that impressed one most with their value and importance can be touched on.

I should like, in the first place, to refer to St. Stephen's College in Hongkong as an example of a work which is full of hope and promise. It may be said, of course, that the conditions are peculiarly favourable. This may be so, but the point I would emphasize is this, that here you have the well-to-do class of Chinese sending their sons to an institution in which the teaching of the Christian religion has the first place. The college is mainly supported by the Chinese students and their friends. They meet all expenses, I believe, except the personal allowance of the headmaster, the Rev. E. J. Barnett, M.A. The students are not only keen on secular learning, but there is also a deep tone of spiritual life. The college is successful financially, as well as educationally. It is a centre of spiritual culture and an instrument of evangelistic usefulness. The missionary body will do well not only to look with pleasure on such an institution as this and others like it, such as Dr. Hart's college in Tientsin, but also to study the principles which guide the promoters of them in their work.

I must not dwell too long, however, on the outposts, as I wish to touch, more especially, on the condition of the centre. In the present state of foreign mission work almost all depends upon the health and activity of the latter. For were this to decay, then the operations at the circumference would decay also. The following remarks are, however, very cursory and do not pretend to give an exhaustive view of the present position of the missionary question in England. In the opinion of some experienced pastors, devoted to the services of foreign missions, there is not the same keen enthusiasm now as there used to be in former years. The wave of heat that passed over churches has cooled to a certain extent. This, however, may apply to Christian work generally, and may either be a passing phase, or be due to the changing conditions of social and industrial life. The facilities offered for travel and week-ends, and the increasing wealth of the community, make it more possible to go away for short holidays. When people are away from home, there is a tendency to neglect public worship, and so there results a modification in church life. Motors do not only affect first-class railway fares, but also the pew in the church.

Whilst this is true it must, nevertheless, not be forgotten that there is a more general interest taken in missionary work and a better knowledge of the situation. There is a tendency on the part of the general public to regard foreign missions as an integral part of the life of the community rather than as the work of a particular section of it. The home Boards are wisely acting on the principle that quickened interest in the work abroad can only be adequately sustained at home by a fuller knowledge of the peoples who are the object of the work. There are, therefore, more facilities offered for study and a better equipment for spreading knowledge of the various races of men. Classes for the serious study of missionary problems, camp meetings, and student volunteer work abound. These indicate an increasing determination to cope with the difficulties, and they show the vitality of the religious life at home. Every department of the work is more efficiently organised. But it is also evident that a desire to obey the will of Christ, rather than to obey regulations, dominates the work. Though there is a dearth of suitable candidates at present, yet it must be remembered that this sense of duty and the desire to obey Christ must, in time, supply every need. Then, again, the leaders in the churches are imbued with this spirit of spreading the Gospel, and the most distinguished preachers are also advocates of the extension of the kingdom of God to every land. These men sustain and nourish the missionary feeling that pervades the churches, and they animate the workers with an increasing desire to prosecute the work. In this connection one cannot help asking what the effect of education and the press will have on the work. There is undoubtedly a crisis, and every crisis causes a certain amount of apprehension.

There is nothing strange or unusual in this. It would be untrue, as well as unwise, to say that all is well, or to shut one's eyes to the great changes passing over religious thought in England. Comparative religions cannot be studied without some amount of disturbance and displacement of former opinions. Religious terminologies are not changed without compunction. And the question that concerns us in a lively way, is not so much whether the direction in which the force is applied, has been altered, but whether the *resultant* will be less. The problems of theology are more fully and generally discussed than in past days, and the question is, Will the final zeal for religion be less? It is gratifying to find that there are Christian



thinkers ready, not only to meet the new condition of thought, but also to lead it. As a result of the various forces at work, it is very clear that a new temper is arising, which in time will predominate over the Christian world generally. This temper is less theological and more Christian. It is a temper that will endeavour rationally to consider the welfare of man in the spirit of Christ. There will be a broad outlook and a deepened interest. There will be a breaking of the bonds of intellectual convention and an endeavour to study facts and claims. This new temperament will desire to comprehend and feel, to distinguish and penetrate the genuine sensations of another, not in the temper of a judge, but in that of a physician. This spirit will eminently try to act according to the mind of Christ. Whatever is thus done, can be contemplated with a cheerful hope.

The heart of English Christianity is sound and healthy on the missionary question. I was singularly fortunate, during my short stay in England, to witness some important events that confirm this opinion.

The first was the great Orient Exhibition, opened by Mr. W. Churchill, who spoke sympathetically of missionary enterprise to a great audience. But in connection with this exhibition, remarkable in many ways, I would like to confine my remarks to one feature of significance. I refer to the workers. The amount of voluntary help given, not only made the exhibition possible, but contributed largely to its success. The service rendered by the rich few and the many of moderate means, both in time and money, was as generous as it was willing. For not only was this army of helpers unpaid, but it spent thousands of pounds in trams and trains, in the preparation for the exhibition, and the daily attendance at the stalls. Money, time and thought were joyfully and ungrudgingly given to advance this great object-lesson of missionary operations throughout the world. Articles were freely lent, boys and girls at school and in the home, professional men after a busy day, all helped, in one form or another, to prepare maps, charts and other things likely to increase the usefulness of the exhibition. The response to the call was noble and generous. This free service, then, in itself, apart from other considerations, is a matter for much thankfulness and encouragement. Then again there was the great Pan-Anglican Conference, which altered the aspect of London for a few days, bringing together many types of men for mutual comfort and counsel. It may be true that they met in the first

place in order to assure themselves of their strength and to make certain that time, which crumbles many an institution, had but added lustre and strength as well as numbers to itself. But it accomplished more than this. It produced valuable contributions on the work of the Christian church. So this gathering, also, will result in quickened impulse to do more for Christ and to widen the frontiers of His dominion.

Following close upon this, London witnessed the historic visit of the German pastors. This visit evoked much enthusiasm. The public welcome in the Albert Hall revealed great cordiality, and not only helped to federate *churches*, but also *nations*. Much Christian feeling was shown and promise was given of a religious unity, which, in time, would do much to alleviate the tension of political antipathy and racial conflicts. It contained the promise of better days for man, when he can conserve his strength for advancement in the path of progress rather than disperse his energies in destructive warfare.

Soon after this, there was a large Congress of Baptists in Berlin, of which, however, I was not a spectator. This Congress was also an event of great importance, not only to the Baptist cause on the Continent, but much more to the welfare of the world. For these gatherings have not only a local significance, but they ultimately will have a marked bearing upon the missionary work of the church. A stronger bond of brotherhood means, of necessity, more interest in the welfare of man generally. An increasing "love of the brethren" means a wider and kindlier solicitude for the "other sheep" too.

I would also associate the Catholic Congress with this sentiment. Of all the religious gatherings held in London this year, this naturally created the greatest stir. High dignitaries from many lands came together. They too met together urged by deep missionary instinct. There was a passionate longing for the return of England to "the faith". In the mass-meeting in the Albert Hall, this was apparently the dominant thought in every heart. Their hymns and speeches had a missionary ring about them. Loyalty to the eucharist, however we as Protestants may view the matter, implied a regal duty to bring the whole world to Christ. As a Protestant even, one felt the inspiration of the moment. There was a concentrated purpose there and a latent energy. Believers must be warriors also. What so worthy as the struggle for the salvation of man and the effort to gather all within the "true fold".

All these meetings and congresses are mentioned for their bearing on missionary work. For one and all, they give evidence of the internal strength of the church, which augurs well for carrying forth the work abroad. When national barriers are broken down, then the ideals of the kingdom have a better chance of becoming operative. Congresses have a distinct value in stirring up the mind to prosecute, with renewed energy and vigour, fresh conquests for the faith.

There is still another matter which may, in the end, help missionary work considerably. Intercourse between China and the West, in former times, was mostly on one side. Europe went to China, but China refused to go to Europe. There were no return visits. This aloofness, however, is rapidly disappearing. The class of most influence in China is going abroad, and nothing is more likely to break down ancient prejudices than this new departure. In Great Britain there is a large number of students from different parts of China. If the number increases much more, it will cause some embarrassment to the educational authorities there.

These students have met with considerable difficulty in their first entrance upon English life. Language and living stood in their way. Some of them, in the new climate of opinion, took up radical views and caused no little concern to those responsible for their welfare. The Chinese authorities, however, must not be unreasonable in their expectations regarding the students whom they send abroad. They must also expect more of their men than to return exactly as they went, plus the contents of a few text-books in their brains. These students are influenced by their new surroundings and, more or less, accept the ideas of the people amongst whom they sojourn. Wherever liberty finds access into the life of men, she never rests until all within touch are brought into submission to her benign influence. These students will not only reap the educational advantages of England, but will also be moulded by her culture. Her parliaments and churches cannot be shut out from their minds whilst they attend her schools and colleges. It were too much to expect that they would advocate religious liberty when they return to their own country, or even that they would always advocate any missionary work. Possibly they would be lukewarm advocates of it. But, in the end, their sojourn in other lands must make our work here easier. It should greatly help to

wipe out the spirit of antipathy which still exists to-day. How much the world would gain if each country could view the other in the spirit of Sir T. Browne. "I have no antipathy," he says, "or rather no idiosyncrasy in diet, humour, air, anything. I wonder not at the French with their dishes of frogs . . . . ., but being amongst them, I make them my common viands, and I find they agree with my stomach as well as theirs. I feel not in myself those common antipathies that I can discover in others; those national repugnances do not touch me. Nor do I behold with prejudice the French, etc. But where I find their actions in balance with my countrymen, I honour, love and embrace them in the same degree. . . . . I am no plant that will not prosper out of a garden. All places, all airs make unto me one country. . . . . My conscience would give the lie should I say that I absolutely detest or hate any essence but the devil." Happy man! Should we not all be the better, and do better service, could we throw off the shackles of spiritual antipathies too and hate "nothing but the devil"!

Another agency, which is likely to result in much good, is the China Emergency Committee. Its standing and composition is likely to add fresh strength to the missionary enterprise by appealing to a class of people who have not given great consideration to the subject in the past. This Committee has been busy for months past in deliberating on a plan of action. When in England I was invited to meet and confer with it. The appeal recently issued, shows what this Committee proposes doing. It was drawn up by the Bishop of Ripon, and it states in eloquent language the needs of China and shows how the Committee propose dealing with them, thus becoming an effective auxiliary to the ordinary work of missionary societies. It is proposed to raise a fund of £100,000, to be divided between medical work, theological schools, and literature. Mr. C. T. Studd has been appointed a secretary of this fund. The idea is not so much to appeal to those who contribute already to foreign missionary work, but to those who do not. The direct and indirect results of this new movement ought to do much to awaken the thought of those who have hitherto felt no interest in the matter. Connected with this committee, but forming quite a distinct branch, is the Committee of the Universities, called together to advocate and, if possible, to establish a university in China on British lines. The difficulties connect-



ed with it are many. The problem is very complex. It has, however, been decided to proceed with the matter and start the work on a small basis, increasing it as opportunities afford. The Chinese, I believe, will be asked to co-operate. A public appeal on behalf of this will soon be issued. It is felt that this line of philanthropic and Christian work will appeal to many who take but little active interest in the more direct forms of missionary work. It is a truly Catholic scheme, and though it will not have the preaching of the faith as part of its work, it will be an important teaching and educational centre. And the spirit that prompts it, and the men who will maintain it, will be Christian. It is, on the part of the promoters, an attempt to help China in her educational troubles. It cannot be better described than in the language of Scripture: "Bear ye one another's burdens." These, then, are some of the facts that impressed me as being factors that will help us, as Christian workers out here, to solve the problems that beset us and enable us to give a good account of our faith and the purposes of the mercy of God to the descendants of Kang Hsi. Apart from the devoted work of the churches, not touched upon in this paper, there is much to fill us with confidence. Let us "look ahead with a noble foresight and feel sure that the revelation of time and the mercies of God will effect a condition between present hostilities and bring about the age of unity and peace through fixing our eye on Him."

Whilst the changing conditions of industrial life, the increasing facilities offered for travel, tend to alter the phases of the religious life of the people, we should have it in our hearts as a well-grounded conviction that God is the same.

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## Imperial Edicts in 1908

BY PROFESSOR C. M. LACEY SITES.

UP to the time of the Emperor's death (which is the limit of the present review) the Imperial law-mill has had rather a slow year; neither in number nor in ponderosity have the edicts approached the record of some recent years. It must be remembered, however, that much important legislation is put through in the form of orders sent out from the various ministries which therefore are outside our purview; such, for instance, as the order reported to have been issued by

the Foreign Office in April, withdrawing the special privileges previously accorded to certain ecclesiastical dignitaries connected with missionary work in China whereby they assumed to rank coördinately with Chinese officials.

Two subjects which engrossed attention last year are but slightly touched upon, though perhaps for contrary reasons. Opium reform seems to be a progressive fact, and long exhortations from the Throne were not called for. Constitutional government, on the other hand, seems to be in the air rather more than the Throne would wish, and the Throne, apparently, would like to have it "all in the air" for a while longer.

I. *Opium*.—In March an edict appeared gratefully acknowledging the high moral course pursued by Great Britain (seconded by other nations) in reducing the export of opium to China and summoning Chinese officials to renewed zeal in enforcing the prescribed reduction in the opium product of China. The Ministry of Finance is also called upon to work out ways and means for supplying the resulting deficit in tax revenue.

Two or three special edicts (there were many more last year) administering paternal discipline to high officials who are in process of breaking off the opium habit, convince us that both they and the Throne are in earnest. Especially impressive is the Imperial tribute (May 31st) to Lu Pao-chung, president of the Censorate, who had once or twice resigned because unable to break off the habit and who died, as it seems, in consequence of his determined efforts to meet the desires of his sovereign in this matter.

II. *Constitutional Government*.—In July a code of regulations for the inauguration of provincial assemblies was duly approved, and governors and viceroys were ordered to put the same into operation within one year. A month later it was announced that the department for the investigation of constitutional government had reported the full draft of a code of constitutional laws for the nation. As a preliminary step, however, a project of general administrative reforms [this sounds like an old story] had also been reported, and this scheme is now promulgated, to be carried out in the course of nine years, at the end of which time the date for promulgating a constitution will be fixed. Another edict, however, which

had appeared about August 14th, directing the vigorous suppression of clubs for the study of political science, seemed to discount the new assurances of popular government.

Two other subjects (on which much has been said and little done in recent years) receive some attention, viz., currency and railways.

III. *Currency*.—Naïve experiments and light avowals of mistaken methods continue. In February the Board of Revenue is directed to furnish Tls. 500,000 to be invested by the government of Peking in copper coins so as to reduce the supply of such coins in the market and thus keep down the (copper) prices of every-day commodities. By the end of March this plan is acknowledged by edict to have been no remedy at all; the minting of copper coins in the provinces is thereupon ordered stopped. Bank notes receive attention in April and May; a limited plan of governmental guarantee of circulation being instituted for selected banks, and all private banks being required by provincial officials to keep adequate reserves for redemption purposes; all this to mitigate the crying evils of unrestricted paper issue. In October a complete scheme for coining a Tael currency is set forth which, however, seems to have met with earnest remonstrance from officials all over the empire. So the tinkering goes on.

IV. *Railways*.—The Canton-Hankow Railway project languishes, being fed on the patriotic enthusiasm of the cry "China for the Chinese", instead of on funds and efficient organization. Chang Chi-tung is therefore, by edict of October 29, again called to direct the enterprise, with authority to provide the necessary funds as he thinks best, irrespective of local pride of the three provinces through which the route runs.

V. *General*.—The tone of the administrative edicts of the year is good. However bad the actual administration still is, a commendable zeal glows in the numerous edicts (apparently more than usual) cashiering unworthy officials. A special edict in June again urges care in choosing subordinate officials. In March the slowness of judicial officers in settling lawsuits was the subject of vigorous condemnation. Some readiness to recognize merit is shown in the giving of good appointments to students trained abroad who have returned and passed the appropriate examinations, and a continued desire to consolidate

race patriotism appears in the grant of decorations to distinguished Chinese living in the Pacific islands.

VI. *Foreign Relations.*—The reception of the American fleet at Amoy and the appointment of an envoy extraordinary to convey the thanks of the Emperor to America for remitting half the Boxer indemnity are notable matters of public interest, although many others quite as interesting do not figure in the published edicts. Whether or not a closer understanding is probable between America and China, in an official sense, the sending of this embassy and the concomitant sending of many students to America, as in the days of Yung Wing, must mean much for international comity and fraternity.

An edict at the end of October undertakes to soothe French pride and indignation for an unfortunate rencontre over the border in Tonking, by ordering the execution of several military officials concerned therein.

VII. *Church and State.*—To anyone who doubts that Buddhism and Taoism are a part of the state religion of China, a series of edicts concerning prayer for rain, issued in the early summer, will prove illuminating. About the middle of May several high princes had been directed, as is often done, to repair to various Imperial temples to pray for rain; they going, of course, as deputies of the Emperor himself who, as Son of Heaven, is the nation's great high priest. This is proper Confucianism. In June the Imperial intercession having proved inadequate, the Taoist and Buddhist priests of the chief temples of these cults at Peking are commanded to pray for rain at their respective temples until further notice; at the same time the several Imperial princes are commanded to offer sacrifices, not as before but at these same Taoist and Buddhist temples; first fasting for twenty-four hours in order to purify themselves before the gods. Two weeks later, rain having fallen in copious thunderstorms, the princes are again sent to their own temples to render thanks.

In the Fall the waters were unusually high in certain northern reaches of the Grand Canal, threatening to break over the banks and do great damage, but they were checked at the point of imminent peril by the energy of the officers in charge and through the protection of the river god. Accordingly the governor of the province concerned is commanded, by edict of



November 1st, to burn ten sticks of Thibetan incense to the river god as a thankoffering.

A good deal of Imperial attention has been given this year to the Dalai Lama, who might, from his vagrant course, be known as the Delay Lama. A final edict, early in November, invests him with new titles and orders him to return quickly to Thibet and be good, that is, to be obedient in all things to the Imperial Chinese Resident at Lhassa.

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## In Memoriam of Rev. Calvin W. Mateer, D.D., LL.D.

BY DR. CHAUNCEY GOODRICH.

HOW can we write an "In Memoriam" of one with whom it was our earnest hope, and our daily prayer, to labor till the work on Old Testament revision should be completed. Alas! It might not be. 'God's way is in the sea.'

It has been said that "man is immortal till his work is done". And our brother's work on the Old Testament was only well begun. Shall we then write a dirge? But and so a dirge might often and often be written, for to how few is it given to complete their tasks. Life here, at the best, is but a poor fragment of the glorious life in the long and blessed hereafter.

Dr. Mateer was born January 9, 1836, in Mechanicsburg, Penn., (doubtless coming into the world with a cry, as do all babies). There is nothing we can write of his childhood and youth, except the following story: When a little boy, Calvin was visiting his grandfather, who asked too long a blessing upon his food for the hungry lad, and he finally cried out, "Amen. Grandpapa, please pass me the potatoes."

He joined the church in 1855, the same year in which he entered college, and he taught school both before and after graduation. His brother writes that he secured his education under great financial difficulties. We may be sure that he early developed the habits of faithfulness and thoroughness which distinguished him, for, entering the junior class at Jefferson (now Washington and Jefferson) College, he was given, at his graduation in 1857, the valedictory. By his request, however, the valedictory address was given by a classmate who had been hoping to deliver it. This act of generosity was a kind of prophecy of a life *filled* with gifts and kindnesses, only to be known when 'the books are opened'.

After graduation he was two years principal of Beaver Academy, Penn. (1857-1859.) He graduated in Western Theological Seminary, was ordained to the ministry 1861 in Delaware, Ohio, and was pastor in Delaware until 1863. He then, in company with Mrs. Mateer (Julia A. Brown) and Rev. and Mrs. Hunter Corbett, set sail for China, July 3, 1863, just while the battle of Gettysburg was raging. After a trying passage of five months in a poor sailing ship, with wretched fare and a bad captain (the voyage ending with a shipwreck), they finally arrived at their future home in Tengchowfu, Shantung, in December of the same year.

Of what were the inspiring reasons which brought Dr. Mateer to China we know only one. His mother early consecrated six of her seven children to the missionary work, *all of whom offered themselves* to the Presbyterian Board for work in China. This story of her consecration his mother never told till her old age. Four of the six were accepted and came, while two were declined for health reasons. How suggestive is this of the mighty power of a mother's consecration and a mother's prayers, and all united with a mother's beautiful life.

On arriving in China two things impressed themselves upon Dr. Mateer as of great importance—study of the language and schools. Of the first he said: "I determined to *master* the language," that is, the Mandarin Colloquial. And of the second he made the remark: "I saw from the first that, if the church was to become a power in the Chinese empire, it must have within it a nucleus of educated men." To this task of educating men he gave his best life-blood for about thirty years.

He began by gathering a few boys together and, "with that unbending inflexibility which was one of his prominent characteristics, he persevered in the work, overcoming enormous difficulties, in the face of obstruction from the Chinese, and misunderstanding on the part of his missionary brethren," not to mention the total lack of text-books and scientific apparatus. Both these lacks he set himself, as far as possible, to meet. For Dr. Mateer to see a want, was always to set the grey matter in his brain in motion to supply it. He was fortunately endowed with a talent for mechanics, and by the time this insignificant beginning of a school had risen to the grade of a college (in 1880), he had already constructed more than a thousand dollars worth of philosophical and electrical apparatus. "His ability in matters pertaining to electricity

and electrical apparatus was truly phenomenal." He was accustomed to work in his machine shop in the early morning, his chief and almost only recreation. This shop became a training place for students who had a genius for tools, mathematics and electricity. Certain of Dr. Mateer's scholars have acquired great skill and some fame by knowledge acquired in his machine shop, under his tutelage. "In making scientific theories practical, in putting them to work for the good of men, he possessed a wonderful sagacity." In the end he left his large machine shop, filled with valuable tools, to the college.

Dr. Mateer had even made a little study of watch repairing and dentistry, and he had a complete set of dentist tools. The last tooth he had filled was by a student under his direction. And it was well done.

But he also prepared a number of mathematical books—of which subject he was a master—primarily for the use of his students. All the above in addition to the exacting labors of president, teacher, and preacher.

Dr. Mateer's labors were not, however, confined to the college. During the first years of his missionary life, like Dr. Corbett of evangelistic fame—sometimes in company with him—he made long tours in the country, preaching, all through East Shantung, the glad evangel. And to the end he still possessed the evangelistic spirit, and earnestly longed to see his students preachers of the Gospel, he himself giving a course of lectures on homiletics and pastoral theology to several classes preparing for the ministry.

While thus engaged in preaching and teaching, he was, meanwhile, pursuing his studies in the Mandarin Colloquial, which began to take the form of a book of lessons. He at length secured release from other duties and spent a year or two in travels through Central China for the single object of comparing the sounds and idioms in different localities. The result is a large and valuable quarto of Mandarin Lessons, now extensively used and fitted, not only for the first years of study, but also for subsequent researches, especially in its chapters on various idioms and in its discriminating explanations of Chinese synonyms. In this subject Dr. Mateer was well-nigh a master. This book was followed by his Primary Lessons in Mandarin, Mrs. Mateer (Ada Haven) earnestly seconding his efforts, and finally perfecting the work.

## DR. MATEER'S WORK ON BIBLE REVISION.

China, on its southern and south-eastern borders, is so filled with different languages that men think of the whole country as a great mosaic of numerous dialects. In truth, however, the Mandarin Colloquial, with many local differences, is spoken by more than three-fourths of the population, including the whole of North China and most of Central and West China. The China Conference of 1890 set in motion the audacious enterprise of translating the Bible into a universal Mandarin (普通話), and a committee of seven were chosen for the task. From the beginning Dr. Mateer had been the chairman of this committee, and had never been absent from its sessions for a single day until about twelve days before his death.

It may be written here that no literary work of such peculiar difficulty has been undertaken since the first translation of the Scriptures by Morrison. To produce a Bible, whose language shall run close to the original, simple enough to be understood by ordinary persons when read out in church, or in the home, and yet chaste in diction; this work to be done by a committee chosen from widely distant localities (from Peking in the north-east, to Kueichow in the south-west) might well frighten any body of men! For the first years together the work was almost the despair of the committee. Their efforts to make themselves mutually understood, and to unite on a rendering, were often indefinitely prolonged and exasperatingly amusing. It should be said here that the Union Mandarin Version of the New Testament has grown from a style rather crude in the beginning to its present form, the whole work having been carefully revised, and that the fifteen years of work spent upon it has been a tutelage for all the members of the committee. Dr. Mateer often referred to this. During the later years, while still holding to a rendering easily understandable by ordinary people, no one made greater efforts than he to make a style clean and chaste. In the interest of truth it must be added that no man gave so much time and hard work, or dug quite so deep as Dr. Mateer. His effort to produce a translation which should match the original, to translate the figures and preserve their beauty, was extraordinary.

The work of Bible revision at length so filled his heart and time that he resigned the presidency of the college (in 1898?); that office to be filled, first by Rev. W. M. Hayes, D.D., and afterward by Rev. Paul D. Bergen, D.D., two able successors.



From 1898 to 1906 there were eight meetings of the committee, and a total of about two and a half years was spent in the daily sessions together; the last two sessions being given to a revision of the whole work, as stated above. At these sessions Dr. Mateer, by his strong and masterful personality, as well as by the thoroughness of his preparation, did much to set the style of the work.

At length, by vote of the Centenary Conference, the committee was reorganized, with five members, for the revision of the Old Testament, and the first meeting was held in Chefoo last summer. In this work all of Dr. Mateer's heart was engaged, and he bestowed the utmost pains upon it, especially in rendering the metaphors and idioms of the Psalms. And so he worked on, with a grip which nothing could loosen but death, almost to the very end.

The day before he died, his brother, the Rev. Robert M. Mateer, kneeling by his bed, prayed that an abundant entrance might be given him into the heavenly rest. Dr. Mateer cried out, "Keep up your faith a notch higher, Robert. Pray that I may be spared to finish the translation of the Old Testament, especially the Psalms." Then he asked that Dr. Hayes be called in and requested to pray for this. When Dr. Hayes had finished, he added, "O Lord, may this prayer be answered." Alas! It could not be granted.

#### DR. MATEER AS A PREACHER.

Dr. Mateer was first and last a preacher. He considered it a very important part of his work to preach. And he never entered the pulpit, except after most careful preparation; the great thoughts of his subject—always a great subject—struggling within him for utterance. And here let it be said that what he preached he believed, and what he believed he preached. With great reverence and impressiveness he conducted the opening exercises, while he poured all his heart into the sermon, largely in terms of logic, mixed with Scripture and exhortation, but with frequent touches of poetry, as in his beautiful sermon on "The Bright and Morning Star".

Dr. Bergen writes of him: "Although so much of his time was given to educational and literary work, his deep interest in the direct preaching of the Gospel never waned. He was himself a preacher of unusual power, both in English and Chinese. It was his dearest wish that the college should be

the nursery of devoted men, who would become pastors to this people."

Dr. Mateer also delivered some famous addresses. The Rev. W. B. Hamilton, D.D., of Chinanfu, writes: "One source of the Dr.'s unusual power as a speaker was the intensity of his conviction. This was illustrated at one of the most notable occasions on which I have heard Dr. Mateer speak. It was at the opening of the English Baptist Institution in Chinan, November, 1907. The highest officials of the province, as well as half a hundred of lesser rank, honored the event with their presence. Never in the history of Shantung missions has a missionary had such an audience. The Dr. took as his theme, *The Importance of An Upright Character*. It was a grand address, delivered with great earnestness and power."

#### DR. MATEER'S LITERARY WORK.

We have written that he was a fine mathematician. It will not seem strange then that Dr. Mateer, with his love for mathematics, found time to prepare an arithmetic in three volumes, an algebra in two volumes, and a geometry in two volumes. And he had the courage to write these books in simple language. They are all used extensively in China. He also prepared, as has been said, a large book of Mandarin lessons, a book of primary lessons, an analysis of over 2,000 characters for spelling, a review of methods in missionary work, a pamphlet on the meaning and proper use of the word Shen (God). In company with Dr. Nevius, he prepared a hymnal; many of the hymns being his own translations. This was his knitting work. He was also chairman of a committee to prepare a dictionary of technical terms, and he served on a committee to prepare a list of chemical terms. And finally, he was chairman of the Bible Revision Committee, not to mention articles occasionally contributed to periodicals. "He wrote no books on science and ethics," writes Dr. Hayes, "yet in teaching them, he made his deepest impression in the class room."

From all the above it will be seen that the variety and extent of Dr. Mateer's work was very great, suggesting the remark by Dr. Bergen that "Dr. Mateer, during the course of his long life, did the work of at least three ordinary men. His educational work, his scientific translations, his labors in the Mandarin translation of the Scriptures, form labors any

one of which the ordinary man would be proud to regard as his." And the Rev. W. P. Chalfant writes: "Dr. Mateer was a man of unusual versatility. He was versed in applied mathematics and mechanics, and was a practical electrician. He was one of the best speakers of the mandarin dialect in North China, was a powerful preacher, especially in Chinese, and the chairman and organizer of the Mandarin Committee of the New Testament revision. He rightly regarded his work on Bible translation as the crowning work of his life." And he adds: "His life has been an inspiration to those who have come into contact with him, and his death means unspeakable loss to the cause of Christ in China. In his unsparing devotion to that cause, Dr. Mateer illustrated the pregnant words from which he used to preach in Chinese one of his most impressive sermons: 'He saved others, Himself He could not save'."

#### SOME OF DR. MATEER'S CHARACTERISTICS.

First, his *personality*. In the Conference of 1890 Dr. Wright, secretary of the British and Foreign Bible Society, was with us. He remarked that 'of all the men present at that Conference there were two men whose personality impressed him'. One of these was Dr. Mateer. He bore himself like a sort of prince among men, "facile princeps". He was born to lead, not to follow. Having worked out his own conclusions, he was so sure of them that he expected, almost demanded, their acceptance by others. And yet he was not arrogant, and he was truly humble. Moreover he could ask forgiveness for words that he felt had been too hasty or too harsh, feeling much broken by giving pain to a friend. And in this he showed his greatness. And he could also forgive and *forget*. But he was still a leader by the very force of his personality.

He had the quality of *perseverance* to a high degree. Having undertaken a work, he held to it with unwavering and unconquerable persistence to the end, and that, not only because he gripped the work, but also because the work gripped *him*. Had his life been spared, he would have worked steadily on through the Old Testament till the last verse of Malachi was finished and the whole work carefully reviewed. Of Dr. Mateer's habit of working till the end was reached, Dr. Hamilton writes: "Not many months ago, at a meeting of the Shantung Board of Directors, we had a considerable amount of

unfinished business, and the week was hastening to its close. No one had more work awaiting him at home than the Doctor. Yet when the question of the time of our dispersion was raised, he said: 'I have always made it a rule, when I attend meetings of this kind, to finish up the business in hand, no matter how long it takes'. United to this quality of perseverance was a kindred quality of thoroughness, a quality that appeared in every work he attempted.

Dr. Mateer possessed a *rugged strength* of character. He was almost Spartan in his ability to endure hardships and in his careless scorn for the amenities and "elegant superfluities" of modern life. Yet "beneath a rugged and somewhat austere exterior", he had a heart of remarkable tenderness. He was a block of granite, with the heart of a woman. I do not remember to have heard him preach, in English or Chinese, when his voice did not somewhere tremble and break, requiring a few moments for the strong man to conquer his emotion and proceed. His tenderness was very often shown in quiet ways to the poor and the unfortunate, and he often wept when some narrative full of pathos and tears was read. The second winter after the Boxer year the college students learned to sing the simple but beautiful hymn he had just translated, "Some one will enter the Pearly Gate". One morning we sang the hymn at prayers. Just as we were ending, I looked round to see if he were pleased with their singing. The tears were streaming down his face.

This sympathetic tenderness was as much a part of his nature, as was his rugged strength. Just so is it the flowers grow and blossom only a little way above the rocks. He dearly loved little children, and easily won their affection. Wee babies would stretch out their tiny arms to him, and fearlessly pull his beard, to his great delight.

His students both feared him and loved him, and they loved him more than they feared him, for, while he was the terror of wrong doers and idlers, strict in discipline, demanding faithful study and honest lives, he was yet their Great Heart, ready to forgive and quick to help. How often have we seen Dr. Mateer's students in his study, pouring out their hearts to him and receiving loving counsel and a father's blessing. He loved his students, and followed them constantly as they went out into their life-work.

It has been said of Dr. Mateer that "he never feared the face of man, but he feared God". The word chosen to trans-



late pious fear in the Mandarin Bible did not at all satisfy him. He once said to me impressively: "Men need to know the *fear* of God." And he spent much time in searching for a word which might pass the committee, containing the single thought of fear. How reverent and humble he was when he came before God, praying like one of the old prophets, and always uniting praise and adoration with humble confession. He seldom asked a blessing upon a meal which did not close with the words, "and forgive us our sins". I can but think that when the chariot of fire bore him upward with what adoring reverence he presented himself before the Great King and cried, as he did a little before his end came, "Holy, holy, holy, true and mighty".

My own acquaintance with Dr. Mateer began some thirty-five years ago, but our more intimate friendship commenced from the Conference of 1890. Since that time we have been closely related in Bible revision, being now for some time the only remaining members in the committee from the original number. Much of the time we have been together in the long daily sessions of the committee, as well as in the long evening walks, when we talked on anything between the zenith and the nadir, for then his thoughts were "ready to fly East as West, whichever way besought them". If he were not widely read, he had thought widely and deeply, being at once conservative, progressive, and original. He had strong opinions, and was at times severe and stern in maintaining them. But he loved those of a contrary opinion with a true and deep affection. From first to last he was a royal friend. Dr. Mateer thought naturally in terms of logic and mathematics, but not without a side in his nature for poetry and sentiment.

Dr. Mateer's character, especially during the later years, was constantly mellowing, and the past summer, which our two families spent together in our "own hired house" at Chefoo, must ever be remembered as one of the happiest periods of our lives, without a break or jar to mar its enjoyment. Was it a sort of unconscious preparation for the sweeter joys and more perfect fellowship in the dear upper Home?

THE END.—Dr. Mateer worked on with his usual untiring faithfulness during the last summer, though not quite well at times. How he lived in the Psalms, upon which he bestowed loving labor. And sometimes he would glance out from his little study to the room which held all too closely his beloved

wife (who has followed the Bible revision with an interest scarcely less intense than his own) and consult with her on some difficult phrase, or tell her of some beautiful figure he had succeeded in translating.

In the early morning hour we took a dip in the sea—he was a good swimmer—and, after he had “talked with Him”, at six o’clock he was ready for his teacher. In the evening his walks were less regular and shorter than in other years.

At length, just before the end of the session, his disease (dysenteric diarrhea) gained such a hold upon him that he was obliged to take to his bed. To the question whether he were able to endure the journey to Tsingtao he replied: “*I must. I shall die if I remain here.*” The voyage was quiet, but it was a twenty-four hours of great suffering, one of those endless days that sometimes come. Blessed friends met us at the landing, and he was carried to the Faber Memorial Hospital in a carriage, supported by loving arms. Dr. Wunsch, a skilled physician, exhausted his efforts to save him, but in five days the end came (September 28). These last days were soothed by the presence of his wife, his niece Mrs. Wells, his brother Robert, and an old and trusted colleague, Dr. Hayes.

Some time before the end came he said to his brother Robert: “I am resting in the Lord,” and not long after he fell asleep, like a weary child in its mother’s arms.

An impressive memorial service was held in Tsingtao, conducted by the pastor of the Presbyterian Church, after which the body was taken to Chefoo, accompanied by Dr. Mateer’s brother and Mr. Mason Wells, of Tsingtao. Meanwhile Mrs. Julia Mateer’s coffin had been brought from Tengchow, where it had lain for ten years, to be reinterred in a lovely spot which had been chosen on the Western Hill, where so many dear ones lie.

Many of Dr. Mateer’s former students, who had gathered in Chefoo, met the steamer on its arrival and took charge of the body at the anchorage, insisting on paying all expenses for landing. They bore the body of their teacher with affectionate reverence, first to the Y. M. C. A. building, and thence, the following day, to the Nevius Chapel near the cemetery. There loving words were spoken by two Chinese pastors, and afterward, at the cemetery, by Dr. Elterich and Mr. Irwin. The grave then received its new gift, and above it a wealth of flowers smiled, as though it were a bridal day. And so it was, for the Lord had taken to His Home him whom He loved so well.

### In Memoriam.

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Mrs. Frank P. Joseland.

BY REV. J. SADLER.



OUR beloved friend and fellow-worker, Mrs. Frank P. Joseland, has been translated to the higher service. We are bowed in spirit for the stricken husband and children, as well as for ourselves, our schools, the Chinese Christians and for all who knew her kindness and care.

The loss is deeply felt both in Amoy and Chiang-chiu and in the districts inland. Mrs. Joseland has been connected with the L. M. S. for twenty years. She has proved a valued teacher, wife, mother, and friend. Her experience of human life was considerable, and she knew how to say the "word in season" to those who were in trouble.

Coming from a well-known ministerial family in England (her father being a Congregational minister for long years, still hale and hearty at seventy-eight years of age), and having received a valuable training in the Milton Congregational College for Girls at Gravesend, she was eminently fitted to do good service in teaching. She improved her powers and endeared herself to the schools of boys, girls, and women, where she regularly taught. Her efforts were carried on even in spite of physical suffering and with much self-denial.

She was born forty-five years ago at Barnard Castle in Durham, when her father was minister there, and lived at Haverill, Honiton, and Devizes, at which places her father had pastoral charge. She was married to Mr. Joseland in the Union Church, Hongkong, by the Rev. G. H. Bondfield, in November, 1888, and so has had just twenty years of married life and mutual service with her husband, with two furloughs in the home land.

So far as the L. M. S. in Amoy itself was concerned, Mrs. Joseland was the only married lady in the Mission, and was thus the more valued, especially as she was given to hospitality and exercised a gracious influence over those who needed a friend. Hence her loss will be most keenly felt. Her elder brother, the Rev. C. E. Darwent, M.A., of the Union Church, Shanghai, is famous as an example of the ability of the family. To him, also, the news of his sister's early death is truly bitter. There are four children—two elder boys, nineteen and seventeen years old, and two other children, a girl of thirteen and a boy of eight, at home at school. All these have now the burden of being motherless to bear, while yet young. May God give them the needed strength to endure.

The saddest and most tragic feature of the unexpected loss was the fact that the afflicted husband was travelling in a distant part of the very extensive inland region under his charge, where neither letters nor messengers could reach him in time. Thus our brother, who left his wife in good health in October, returned at the end of November to her not only dead, but buried.

The illness began with dysentery, on November 8th, but it yielded to remedies, and nothing was feared till the 20th, when more serious symptoms intervened, and Mrs. Joseland passed peacefully away on Tuesday, November 24th. She was buried the day after in the Community Cemetery on Kulangsu, followed to the grave by the largest number of people, both foreigners and Chinese, ever seen at a funeral in Amoy. A number of foreign gentlemen carried the coffin from the Mortuary Chapel to the grave. The Rev. J. Macgowan read the service in English, and the Rev. J. Sadler addressed the Chinese assembled and offered prayer. Suitable hymns were sung in both languages, "Jesus, Lover of my Soul", and "There is a Happy Land". Thus, amidst grief and pain, the note of Resurrection Joy was struck, and our hearts followed our sainted sister to her heavenly home.

Her work lives after her, and the memory of her gracious, kindly presence is enshrined in the hearts of hundreds of those who knew her. For to know her was to love her. "She, being dead, yet speaketh."





## Correspondence.

THE DAVID HILL SCHOOL FOR  
THE BLIND.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I avail myself of your columns to make the following statement as to the conditions on which the David Hill School for the Blind is prepared to receive a limited number of scholars at once?

It is known to some of your readers that the school was established as an industrial institution by the late Rev. David Hill, but the industrial side of the work has not developed to any extent and is not likely to do so. The scholastic side has, however, proved a great success, and we have the joy of knowing that all of the boys who have completed their studies to our satisfaction are doing well as organists, music teachers, and evangelists, in our own and other missions. This encourages us to make the following offer:—

We will receive into the scholastic side any mandarin-speaking blind lad who is either himself a Christian or of Christian parentage, who is not under eight nor over twelve years of age, is free from serious disease of the skin or principal organs, and is mentally sound, for the sum of Tls. 40 per annum. In the case of lads who are under eight or over twelve or who are heathen, we are prepared to consider each case on its merits. I deeply regret that we cannot with our present accommodation and staff accept boys who are mentally unsound. For the sum I have mentioned we shall provide food, laundry, barber, bedding, clothing, and stationery,

and shall use our best endeavours to equip the lad in six (or preferably eight) years to be an organist or evangelist according to his gifts. In the event of a lad's parents being able to provide good, strong, plain clothing we will make a reduction. We cannot under any circumstances allow pupils to bring their own bedding. No travelling expenses will be paid by us, and all fees must be guaranteed by a foreign missionary.

Each lad will be instructed—after the kindergarten stage—in Scripture, singing, playing the harmonium, elementary arithmetic and geography, and the Chinese classics. Each lad will spend a fair portion of his time, as soon as he is competent so to do, in writing out useful books—a geography, portions of the Old Testament and the Chinese classics, and so on. All that he writes will be his own property when he leaves the school and we shall, through the generosity of the B. and F. B. S., be able to give him a complete New Testament.

I need hardly say that we reserve the right to send a boy away if he proves vicious in character, unamenable to discipline, or diseased. In the event of a boy being unable to learn (e. g., through imperfect sense of touch) or showing no signs of fitness for future church employment, we shall communicate with his supporters on the matter.

May I ask my missionary brethren and sisters to think this matter over? There are, I feel sure, bright blind boys in many of our churches whom we could train for this small annual sum

and who in eight years would return equipped to lead the praises, if not to lead the worship, of the congregations. On their return a salary of five dollars per month would, if prices do not rise further, suffice for their needs if they remain single, and it would be money well spent if they only taught the rising generation to sing God's praises musically.

I am, yours sincerely,

GEORGE A. CLAYTON.

DI-YÜ (地獄) NOT GEHENNA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am sorry that the excellent new mandarin translation of the New Testament makes our Saviour still endorse the Buddhist term *Di-yü* (Mark ix. 44). If friends want to know what *Di-yü* really means, please let them turn to Eitel's Handbook of Buddhism under *Naraka* (p. 105) and to Edkins' Chinese

Buddhism (Index under *Naraka*, e.g., p. 225). I have read that Chinese students mock about Christianity because of our endorsement of the Buddhist term *Di-yü*. This stumbling-block debars some from Christ. Wang Bing-kung in his excellent criticism of Confucianism (C. L. S.) is also puzzled by it and even maintains that the Buddhists borrowed the idea from Christianity. Let us beware that we do not *misrepresent* Christianity by using any longer such a term. I know what harm has been done through wrong statements about the future life, in Germany. Dr. Weymouth (the New Testament in modern speech) simply uses "Gehenna". Thus the term might be transliterated in the Chinese version. Certainly the Gehenna is not inside the earth. If not transliterated, the word might be paraphrased by "place of suffering" or "place of punishment".

In behalf of "New Testament Christianity",

Yours,

P. KRANZ.

## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Christian Movement in Japan. Sixth annual issue. Published for the Standing Committee of Co-operating Christian Missions. Tokyo, 1908.

Some books we can do without, others we must have. The work under review is one that residents in China ought to have.

It will help to create a lively interest in the affairs of a neighbouring country and supply in a short compass the leading events of current history in Japan. It not only gives full and valuable information on all missionary operations, but also indicates the position of political parties

and the progress of the country in social and other matters. Home affairs and foreign relationship have a place in this handy volume. It may be consulted by all with profit. The chapter dealing with the reading public of Japan is most interesting, and the suggestions that are made on the requirements of the Japanese so that they may possess a healthy literature, are most valuable. There is a full list of contents and also an excellent index. The book may be confidently commended to the politician and the publisher, the merchant and the missionary. It combines American thoroughness with British charm of style. It is to be hoped that China too will possess at no distant date an annual issue on the same lines. If the admirable reports issued by the Christian Literature Society for so many years could be enlarged and issued in co-operation with other missionary societies we should have for China what Japan already possesses.

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M.

The Moukden Hospital, Manchuria (1883-1908), a Review and a Report by Dr. Dugald Christie. July, 1908.

This dainty booklet is a pleasure to see, as well as read. Dr. Christie's story is an illustration of Browning's words on the cover.

"Never doubted clouds would break,  
Never dreamed, though right were  
worsted, wrong would triumph.  
Held we fall to rise, are baffled  
to fight better, sleep to wake."

It is twenty-five years since this work was begun, and 18,000 operations have been performed, about 8,000 in-patients treated and 345,000 visits paid to the dispensary. Wars and Boxers have

all been survived, and at the end of it all Dr. Christie has a better hospital than he ever had. He now has a fine range of buildings with wooden floors, iron beds and steam-heating plant, and they need it in that land of severe winters. He is one of those who do not believe in making any charge. He keeps his free flag flying in the name 施醫院 and asserts that otherwise he should not have received such generous subscriptions from the Chinese. He never accepts the expensive but useless laudatory tablets. The revival has blessed the hospital workers and the effect on the patients is marked. Twenty-seven of those now in hospital have applied for baptism and since the opening of the new buildings.

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The Far East Revisited, by A. Gorton Angier, Editor of the *London and China Telegraph* and *London and China Express*. Preface by Sir Robert Hart. Witherly & Co., London.

Mr. Angier, having visited the East several times, paid it another visit last year, and wrote this series of letters now republished in book form. The style bears evidence in places of the haste of composition, inevitable under the circumstances, but Mr. Angier is a keen and well-informed observer of things Eastern, and the judgments here expressed on matters political, commercial, social and general cannot fail to be illuminating to the home public. Mr. Angier seems to have gone everywhere, even down into many of the mines, found out everything and then written from a full mind. He began at Singapore and the Federated Malay States, then went to North Borneo. Siam



and Manila were next visited. In the 2nd part of the book 8 chapters are devoted to China, while Corea gets 2 and Japan 4. Mission work did not usually come within his purview, but when it does he speaks of it sympathetically.

D.

We have received a bundle of pamphlets from that old war-horse, Dr. William Ashmore. Their titles are redolent of the man: *My Four Bibles*, *The Kingdom of Jehovah*, *Exploiting the Mission Field*, *Old Wine from the Original Old Wine Skin*, and even Professor James, of Harvard, does not escape him, for here we have a review of James's Lowell Institute Lectures on "Pragmatism". In summing up the "cash value" of his ascertainments, Prof. James said: "Can you take the pragmatic view and make it yours? If you have a sick mind you certainly cannot, for such a mind needs mysticism to fall back on to get emotional consolation. If your mind is normal, you will wish that philosophy that accepts facts, and will also want a religious feeling to go with them." **THAT AND ONLY THAT!** from philosophy.

*A History of Missions in India*, by Julius Richter, D.D. Oliphant, Anderson and Ferrier. 1908. Price 10/6. Pp. 469, with map.

Sherrings' History is of course now old, and this fine volume fills a blank with an up-to-date and scientific history. A brief introduction describes the land, the people, religion, and caste. First the early missions are carefully discussed, then the Danish mission; in the third chapter the development of Protestant missions in the age of Carey, the age of Alexander Duff, and so down to the present day, is described. But probably the chapters most interesting to us are Chapter IV, "Religious Problems of Indian Missions", and Chapter VI, "The Leaven at Work". The concluding chapter deals with the success of missions in India. What a task before the church to give the Gospel to peoples of 147 different languages!

#### ACKNOWLEDGMENTS.

*Macmillan & Co., London.*

*The Spectator Essays*. I.-L. 338 pages. Price 2/6.

*Gotham and Other Stories*. A Latin Reading Book. By Rev. E. D. Stone. 131 pages. Price 1/6.

*A Book of Poetry Illustrative of English History*. Part III. Edited by G. Dowse. With Glossary. Pages 84. Price 9d.

## Missionary News.

The subjoined account by the Rev. Hope Moncrieff, of the English Presbyterian Mission at Eng-chhun, Amoy, of the state of the work in that region, will be read with interest.

One rejoices to think that the outlook in China is at present so full of promise. A great and effectual door has been opened, and to those who take a broad view of the present situation

China presents rare opportunities of Christian activity.

It is needful to review in this broader light the work in one's own little corner of the field, as there is much to discourage. The churches in this region are not growing as we long to see them do. We have been distressed to find how little prog-



ress is reported at the various stations. We long to hear of one here and one there, week by week and month by month, being steadily brought in, and so increasing the strength of the feeble Christian communities struggling along in the midst of opposition. That is the burden of our prayers, but that is just what we are not seeing and hearing of. For some reason or other the work seems at the present time to be peculiarly hard. Preachers are finding it so,—even those who are doing their best. Naturally, earnest-minded workers cannot but begin to inquire why it should be so. One has thought perhaps that one's own is just the experience of every youthful missionary, who begins by hoping for great achievements, but after some years of experience discovers how slow and gradual must be the increase. Nevertheless there is more than that needed to explain the present depression. Unrealized hopes is not a sufficient explanation for the present state of affairs.

In our own region here the churches seem to have come to a point when they have at last grasped the unwelcome truth that there is little or no help to be gained from the church in lawsuits. In this matter the foundations were badly laid, and we have suffered ever since. It has been a long fight, and the victory is only partially gained as yet. Only those who understand the Chinese and their religious conceptions can understand how hard it is, even for Christians, simple and childlike in their faith, to maintain their confidence in a Divine Being who apparently fails to interest Himself in the material welfare of His children. Why do not we,

who are heralds of the divine love, and preach Jesus who fed the hungry multitude, not use our influence with God and man to further the material as well as the moral and spiritual welfare of our brother man? To teach these simple folk that we are doing this by seeking for them first of all the kingdom of God, is a process of years. One sometimes wonders, in moments of temptation, if it would not be better to cultivate a more elastic conscience. Would it not be well to help these people a little in their village affairs? Why, the church would begin to "hum!" Whole clans would flock to the chime of her Sabbath bells. So, in China, it would be an easy thing for a missionary to carry on a seemingly successful mission by just a little display of wordly power and authority, and all the time be living in a missionary fool's paradise? To do so seems such an innocent and harmless thing. It prevents litigation, arrests bad feeling, and so covers a multitude of sins. It flatters the missionary's self-esteem by making him appear in the eyes of the people as a man of importance, and wins for him the reputation of being a "lover" of the people. But it is the old temptation of our Lord to seek fame by a spectacular display of power to please the people. Because we have fought against this, and because the people of this region more fully realize the nature and function of the Christian church, seems to me to be one reason for the present stagnation.

Then our church is affected also by conditions more or less general throughout this province. There has been a long period of unbroken prosperity and uninterrupted peace. Scarce-

ly moved by the troubles of 1900, and the wars and rumours of wars that shook the north, the people of this province have lived in peace and plenty for years. Proud and self-satisfied they do not feel their need of a higher life. One longs sometimes for a revolution of any kind that would shake the minds of the people, and rouse them up to *think*. The soil is hard, and it needs to be ploughed up. Any disturbing force that would wake the torpid soul and heavy conscience to the perception of moral and spiritual need, would be gladly welcomed. The silent prayer of our hearts at this time is, "Come Lord Jesus, and rouse from this sleep of death."

Another reason for the present depression is what I would call the dearth of conspicuous Christianity. Many have turned from idols, like the Thessalonian converts, to serve the living and true God, but they lack the more positive qualities which made that little apostolic church, that sprang up with such marvellous rapidity, conspicuous in all the region round about. Our greatest need at the present time is for men and women who will truly represent Christianity to the heathen. If we had only a few in every Church! We have a few, but they are not sufficient. The lamp of many burns dimly and is not sufficient to be a witness. We need more "witnessing" Christians. Not only do we require those who have been "converted," and are feebly struggling towards the kingdom, but we require vigorous, conspicuous, uplifting types of Christian character. I would not say we have none, because that would not be true. I could tell of some splendid Christians

we have. Nor would I like to say we have gone back; but would that we were producing more! "I wonder we do not increase in number," said John Wesley, "I can impute the want of increase to nothing but want of self-denial." Surely this is, par excellence, the virtue that attracts. And so it seems to me in our villages and homes we need more self-denying Christians. Said one of our preachers at a recent gathering: "It is no use telling the heathen about Jesus. They don't know anything about Him. They wish to see Jesus in the lives of men."

Notwithstanding the present stagnation in the church, I must say that never within my ten years of life in China has there been such readiness to listen to the Gospel message among those outside the pale of church influences. Everywhere there is an open door. A few weeks ago I spent three nights in a village and stayed in the house of a man, who several years ago came to the hospital and, having given up the opium habit, has continued a strength to the church ever since. The sincerity of his profession, witnessed by the change in his life, has won for him the respect and admiration of all in his household. The result was we got a good hearing, and for three successive nights the preacher and I spoke for several hours in the large central guest-hall to an audience of about fifty men, women and children; on one evening holding a lantern service, at which the stories of Naaman and the Prodigal Son were used to illustrate divine truth. That is what a consistent Christian profession can do. It can always win a respectful hearing. The man is by no means a paragon of Christian

excellences, but his friends and neighbours have seen a saving power in his life. It is true, as one of our missionaries has said, that the best pulpit is the doorstep of a Christian's home. The worst is that of one who professes the Christian name, but lacks the reality. Thus on all hands there are abundant openings for evangelistic work. Would that many were as willing to receive as they are ready to listen!

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Our readers will be thankful to learn from the accompanying letter that the revival which has been going forward so powerfully in the provinces of Shansi and Honan, has now commenced in Anking, the capital city of Anhwei. The writer is Mr. C. E. Parsons, of the China Inland Mission.

Two weeks of special meetings, following the visit of Mr. Westwood with native workers to Mr. Goforth's meetings in Honan, have just closed here, after, we rejoice to say, such a manifestation of God's power as has not been witnessed since the inception of the work in Anking. It is that others, with us, may magnify God and unite in prayer for its extension elsewhere that this short account is given. Truly the words, "He maketh peace in thy borders and filleth thee with the finest of the wheat," have a new significance to the church here; while our prayers have received answer, "above all that we could ask or think."

Changteh, with its wondrous work, bearing unmistakable testimony to the growing power of the revival from the north, did not fail to include with blessing those attending from Kiangsu and Anhwei, and it was almost immediately after Mr. Westwood's return here that the work began. The remaining

members of the Anhwei party, Mr. Hsieh, Mr. Iang and Mr. Li, have also proved instrumental in God's hands for blessing in our midst.

It may here be observed that our expectation had been from Him, and a preparatory work had gone on since Mr. Goforth's visit to Kuling during July; but our hopes, it seemed, were to be suddenly dashed to the ground. Only a brief hour had elapsed after the return of the party from Honan, when the signal fire of the revolutionaries lit up the sky, following upon the deaths of the Emperor and Dowager-Empress and preceding the end of the military manœuvres of the Hupé and Nanking armies, thirty-three miles away. The morning attack on Anking on the 20th was followed by the bombardment of a rebelling fort, and, during the thirty-six hours of fighting, we knew that the safety of Anking hung in the balance. With every means of escape cut off, we turned to Him who stilled the tempest. After the first night and day of fighting had passed, we, as was usual, met with the church to seek the Lord's blessing and protection. Eternal realities faced each soul. The Holy Spirit's presence was felt, and we received assurance that all would be well with the city. The Destroyer's hand was stayed, for, after a night of turmoil without the walls, it ended in a long engagement, which, during the morning, "turned the tide" and led to the flight of the rebels half a day later; the armies at the manœuvres remaining loyal. All these events had evidently a direct bearing upon what was to follow in the local church. The Lord was breaking up the ground and strengthening faith. The men



of-war arriving, the ladies were taken on board; the others remaining as a means of reassuring the people; the meetings in question being shortly afterward begun. Danger continued, but Mr. Hsieh, occupied with his new found blessing, seemed almost oblivious to all that passed, while we each knew the Lord to be with us doing a new thing in our midst.

Sunday morning Mr. Iang, of Ning-kuo-fu, preached. Behind him was a new power! With the speaker Another spoke! Mr. Hsieh led that afternoon, and his confession led to the breaking down of his mother, who was present. Mr. Li, of Chih-cheo-fu, spoke at night, the Sword of the Spirit cutting right and left.

As the special meetings began, Mr. Iang and Mr. Li returned, as was unavoidable; Mr. Westwood and Mr. Hsieh on alternate nights, giving, under the Spirit, an account of the work so fresh in their minds.

The Holy Spirit filled the place, and barrier after barrier was swept away. Lips sealed to prayer for many years were opened. Hearts cold and indifferent were melted. Souls saw themselves before a holy God, and were bowed beneath His mighty arm with broken hearts and prayer for cleansing. Members of the church prayed to be saved. It was, however, on Friday night that a deeper work began; Mr. Westwood speaking. Like a resistless tide God's power came. Few were not weeping. On every side were confessions, as men and women agonized before God. This continued for a long time without the slightest trace of confusion or disorder. It was a time long to be remembered. The terrible sins of hatred, pride, hypocrisy, indifference, theft,

gambling, immorality, and others so numerous that no one could keep the record, were poured forth. Resistance to the Spirit had largely ceased, and the work went on, ever deepening and widening. As the second week passed, there were confessions by families. With many, confession followed confession. Deepened conviction brought greater revelations. Conventional methods of conducting the meetings were discarded that there might be greater freedom in the Spirit, and the intervention of man avoided in all. Surrender to Christ, and prayers for the baptism of the Spirit were answered.

The closing night saw further sins confessed. Chiefest among these were jealousies leading to long standing differences; these being publicly confessed and righted. Several candidates applied for baptism, and, with the present interest, although the meetings have been closed, the work, we feel, has only but begun here. May we all in this land, realizing afresh "that it is not by might nor by power" but by the Spirit, not henceforth limit Him by our lack of faith, but, in the name of Christ, and by the power of the Holy Spirit, press onward in the path of prayer, expectant and believing, to the complete victory ahead during times so full of promise!

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The following has been sent us by a member of the English Baptist Mission working at Tai-yuen-fu in Shansi.

#### The Revival in Shansi: Blessing at Chiao-ch'eng.

It seems fit to place on record the continued instances of blessing at present taking place in Shansi. After the meetings held by Mr. Goforth were over, those



Christians from the country districts who had received blessing were very anxious that their fellow-Christians should also be blessed.

Three men—Wang P'ei-kw'ei, Kuo Heng-cheng, and Liu Hsiang-chen—have for a month been round the little scattered Christian communities, praying with and stirring up the people, and on Saturday, November 29, Revs. Arthur Sowerby and S. Henderson Smith visited Chiaocheng, the centre for the district. For three days special meetings were held, and with the same blessed results that took place in T'ai-yuen-fu, and have been met with elsewhere. Nearly all the Christians were melted and broken down, and Christian leaders, who by pride and temper had hindered the progress of the church more than they had helped it by their preaching, confessed before all the rest with bitter weeping and many tears. Young and old all alike were moved, and the presence and power of the Holy Spirit were felt by all.

It is a wonderful time of blessing, and cannot be denied, and it behoves every missionary and every church to ask what God means, and whether the time has not come that God will save by thousands and tens of thousands. Surely God is preparing His church for some special work for Him. God help us all to be ready. It is also of great significance that these Christians have a close acquaintance with the New Testament, and in their prayers their one hope for pardon is in the Cross, while they put away entirely all self-righteousness and self-reliance. It is the simple Gospel message with the full power of the Holy Ghost that is the dynamic of all these wonderful meetings.

The following account of blessing in Tientsin, sent by one of the members of the Methodist Episcopal Mission, will be read with thankfulness.

At the Methodist Episcopal Annual Conference held in Peking in October, Bishop Bashford appointed Dr. J. H. Pyke to be Conference evangelist, with liberty to travel, holding missions anywhere the way seemed open. Having received an invitation from the Methodist Episcopal Mission in Tientsin, he commenced work on November 29. Immediately the United Methodist Mission requested to be taken into the arrangements, and Dr. Hobart was asked to come and assist. Meetings were commenced daily in the city churches both afternoon and evening, when very large congregations attended. Two of the churches have been specially fitted with electric lights for evening meetings and the doors were thrown open for all comers to attend. Two things have been proved, namely, that in Tientsin the open evangelistic methods are a success, and that hundreds of people are ready to embrace Christianity if given an open free welcome. Scores of people have come to the front for prayer and give certain evidence of their desire to live a better life. But one thing else has been demonstrated, namely, that the Christians have been revived and set to work as scouts to bring in those who are only waiting to be brought into closer touch with the church. When the preaching is over the Christians gather groups of outsiders for private conversation; in this way many have been led to pray for themselves. Thus there have been some remarkable scenes. Last Friday evening a Buddhist priest, who had travelled all round North China seeking the

truth, commended the Gospel to a crowd as the truth. He himself has been taken into the church on probation. The evangelists have been invited to the Anglo-Chinese College, Viceroy Yuan Hall, to hold a mission for students, but the work in the city goes on as before. The Christians are thoroughly aroused on behalf of the thousands outside, and this is a very important result of the mission. It is easy to secure Chinese help in the meetings, and we believe it is the beginning

of a great work in this advanced and progressive city.

F. BROWN.

The Rev. G. H. Bondfield informs us that the Rev. A. Sydenstricker has been unanimously elected a member of the Company of Revisers on the Mandarin Old Testament in place of the late Dr. Mateer. We think Mr. Sydenstricker admirably adapted to this work.

## The Month.

### IN PEKING.

The month has made it evident that there will be no serious uprising in the provinces and no serious break in governmental affairs as the result of the death of the late Emperor and Empress-Dowager. The Prince Regent has evidently assumed a strong position in the direction of the affairs of state. This has been accompanied with tolerance and consideration for others high in authority and with a friendliness toward reform. The Regent has given orders that extravagance should be avoided in the erection of the new palace. It is being proposed, in view of the establishment of a constitution, to give the Emperor a fixed annual allowance. The Peking government is to direct its attention to three important matters:—(1.) The regulation of finances. (2.) The establishment of parliament. (3.) The reorganization of the army and navy. The Prince Regent proposes to have outlines of the national policies made known to the people through the Viceroys and Governors.—Hereafter civil metropolitan officials of the third rank and higher will stand in audiences before the Prince Regent unless they have been accorded permission to be seated.—The fourth day of the second month of the Chinese year is fixed upon as the date of the interment of their Majesties, the Emperor and Empress-Dowager. The 13th day of the first moon is designated as the day on which the new Emperor's

birthday is to be celebrated.—The observance of mourning has been general and in accordance with established customs. In some places the strictness placed upon the people caused slight disturbances, but in general, contrary to the anticipations and predictions of many, there has been unusual quiet in all parts of China.—In response to a request from the foreign business interests of China, rules have been promulgated by the Ministry of Finance for regulation of banks, providing for their regulation and restricting the issuance of paper currency.

### OPIMUM AND REFORM.

The Shanghai Taotai reports that during the 14 months prior to November, 1908, there were 13,400 cases of native opium imported into Shanghai as against 16,114 during the preceding 14 months.—Mr. Cecil Clemente, of the Hongkong Civil Service, has been appointed to assist the British delegates at the forthcoming International Opium Conference.—Plans are being forwarded for the Opium Conference, which will convene in Shanghai. The Chinese representatives have arrived in Shanghai and have in charge the preparations. The Shanghai Taotai and the Provincial Treasurer of Kiangsu have been added to the Commission to co-operate with the three other appointees.—The Prince Regent has consulted with the Grand Council in regard to the

feasibility of issuing instructions to the Viceroy and Governors of the provinces prohibiting the consumption of opium within two years. It is thought that an edict will be issued next year prohibiting the consumption of opium by the close of 1911.—The Educational Commissioner and the Captain Superintendent of Police of Chihli province have issued a proclamation forbidding all students in the middle and lower schools to smoke, whether inside or outside of schools.

#### INDUSTRIAL.

The proposal to dredge the Tung Ting lake has been given up owing to the large expense involved. The Governor of Chekiang has received a favorable reply to his memorial asking that an entrance be made in the Hangchow city wall for the railway to pass.—A loan of Tls. 60,000 has been arranged with the Russo-Japanese bank, the proceeds of which is to be used in the development of trade in Manchuria.—This month saw the inauguration of a monthly steamer service between Shanghai and Australia.

#### CHINA AND OTHER COUNTRIES.

Several Chinese business men and the editor of two of the vernacular papers have been deported from Hongkong by the government in its effort

to put a stop to the boycott against Japanese goods. The order has created considerable excitement in business circles. The matter has been appealed to the courts of the colony for decision.—A telegram from Berlin conveys the news that the German government expects to establish a high-school for Chinese at Kiaochow, at a cost of £30,000 and a yearly expenditure of £7,500.—The Japanese troops in North China will be withdrawn before January 3. Only thirty guards will remain in Peking.—The United States government is considering raising the rank of its representative to Peking from that of a Minister to an Ambassador.—The State Department of the U. S. government and the Japanese government have exchanged letters declaring that it is the wish of the two governments to encourage the peaceful development of their commerce on the Pacific, to endeavor to maintain the *status quo*, to respect each other's territory, to support the independence and integrity of China.—A telegram of the 12th instant announced the death in London of Sir Ewen Cameron, K.C.M.G., F.R.G.S., who was forty years connected with the Hongkong and Shanghai Bank, a large part of which time was spent in the Far East.—It has been decided to establish a general post office in Lhasa and have offices in all the Thibetan cities.

## Missionary Journal.

#### MARRIAGES.

At Taimingfu, Chihli, 5th November, Mr. JOHN J. MOE and Miss MARTHA ELIZABETH LAUGHLIN, both S. C. M.

At Shanghai, 28th November, Mr. A. LANDER and Miss A. LINDERSTROM, both Sw. Bapt. M.

At Shanghai, 3rd December, Rev. JOHN PATERSON and Miss E. ANDERSON, both Sw. Am. Cov. M.

At Bhamo, 23rd November, Mr. W. J. EMBERY and Miss E. A. POTTER, both C. I. M.

At Shanghai, 2nd December, Mr. H. J. ALTY and Miss A. M. RUSSELL, both C. I. M.

At Shanghai, 11th December, Mr. A. MOORE and Miss E. ANDREW, both C. I. M.

#### BIRTHS.

At Oldham, England, 28th October, to Rev. and Mrs. H. S. REDFERN, E. U. M. F. C., Ningpo, a daughter.

At Tushan, 3rd November, to Mr. and Mrs. D. F. PIKE, C. I. M., a son (Douglas Henry).

At Yochow City, Hunan, 12th November, to Rev. and Mrs. PAUL E. KELLER, Ref. Ch. U. S. A., a daughter (Margaret Esther).

At Peking, 15th November, to Rev. and Mrs. CH. W. KASTLER, Basel M., a son (Charles Wendelin).

At Weihsien, Sh., 15th November, to Dr. and Mrs. C. K. ROYS, A. P. M., a daughter (Carolyn).



At Tientsin, 18th November, to Mr. and Mrs. CHAS. W. HARVEY, Y. M. C. A., a daughter (Martha Bunting).

At Tientsin, 30th November, to Mr. and Mrs. BURTON ST. JOHN, M. E. M., a son (Lucian Bela).

At Ruiningfu, Honan, 1st December, to Rev. and Mrs. T. EXELAND, Am. Luth. M., a daughter (Agnes Marie).

At Amoy, 2nd December, to Dr. and Mrs. C. E. BLAIR, L. M. S., a son.

At Sinyang, Honan, 15th December, to Rev. and Mrs. INGVALD DAHELEN, Am. Luth. M., a daughter (Vivian Vilgard Irene).

At Ningpo, 30th December, to Rev. and Mrs. A. R. KEPLER, A. P. M., a daughter (Dorothy Griswold).

#### DEATHS.

At Kulangsu, Amoy, 24th November, Mrs. F. P. JOSELAND, L. M. S.

At Hsuehowfu, 30th November, PAUL DONALD, only son of Rev. and Mrs. M. B. GRIER, A. P. M. S., aged 5 years, of diphtheria.

At Changteh, Hunan, 11th December, Mrs. W. L. BERST, A. P. M.

#### ARRIVALS.

##### AT SHANGHAI:—

25th September, Mr. ISIDORE DEUTSCH, S. C. M.

8th November, Rev. and Mrs. W. REMFRY HUNT and two children (ret.) F. C. M. S.

23rd November, Miss ALWINE SCHUR, C. I. M., from Germany; Rev. and Mrs. G. FISK, Rev. E. J. ELLISON, Rev. J. S. HARRIS, Rev. H. R. WILLIAMSON, Rev. E. B. GREENING, Rev. E. R. FOWLES, all Eng. Bapt. M.; Rev. G. P. LITTLEWOOD, U. Meth. M.; Mr. J. P. RODWELL, F. F. M. A.

26th November, Dr. ANDREW GRAHAM, Ch. of Scot. (ret.); Mr. H. J. ALTY, C. I. M. (ret.) from England.

29th November, Rev. O. E. JOHNSON and Miss E. ANDERSON, both Sw. Am. M. Cov.; Mr. and Mrs. C. T. FISHE (ret.), from England via America, Misses H. E. K. REIKIE, C. E. VARIOE, S. C. PEET and B. J. L. REYNOLDS from North America, all C. I. M.

30th November, Miss ARMFIELD, C. M. S.

4th December, Rev. and Mrs. C. B. RAPE, Rev. and Mrs. G. B. NEWMAN, Rev. and Mrs. JOSEPH BEECH and two children (ret.), Rev. and Mrs. F. R. SIBLEY and child, Rev. and Mrs. F. C. GALE and child, Miss F. SOMERS, all M. E. M.; Rev. C. N. CALDWELL, S. P. M. (ret.); Rev. and Mrs. J. T. MCCUTCHAN, Rev. and Mrs. O. V. ARMSTRONG, Rev. and Mrs. H. W. MCCUTCHAN, Miss E. CORRIHER, all A. P. M. S.

7th December, Mr. and Mrs. G. PARKER and Miss F. A. M. YOUNG (ret.) from England, Mr. and Mrs. C. BLOM (ret.) from Sweden, Miss H. W. S. ENGSTROM, Messrs. D. E. LANDIN and M. RINGBERG from Sweden, Mr. S. BJERTNOES from Norway, all C. I. M.; Mr. and Mrs. LESLIE, C. L. S.

8th December, Miss M. THOMAS, Miss C. CARLETON, Dr. J. H. LECHLER, Rev. W. R. CANNELL, Mrs. E. JACKSON and child, Rev. W. L. KNIPE (ret.), all C. M. S.; Miss M. L. B. VAUGHAN, A. P. M. (ret.); Rev. and Mrs. V. P. EASTMAN, A. B. C. F. M.; Rev. and Mrs. J. M. D. GUDAI and child, Am. Luth. M.

12th December, Miss FRAZEY and Miss FONDA; Mrs. H. W. and Miss F. BOOE, A. C. M.

15th December, Miss E. A. SHEPHERD, C. I. M. (ret.) from England via Siberia.

21st December, Dr. and Mrs. W. F. ADAMS and two children, Reformed Ch. U. S. A.; Mr. and Mrs. W. J. DOHERTY and two children (ret.) from America, and Miss E. F. BURN (ret.) from England, all C. I. M.

#### DEPARTURES.

21st November, Miss JESSIE BEGG, C. I. M., for England via Siberia.

27th November, Miss A. O. MILLER, L. M. S., for England.

28th November, Miss B. FOX and Dr. J. R. COX, both Can. M. M., for Canada, Mr. and Mrs. W. T. GILMER, Mrs. A. MENZIES, Misses L. RICHARDSON, G. DRING and E. K. ANDERSON for England, Mr. E. J. COOPER for England via Siberia, all C. I. M.

1st December, Dr. and Mrs. AMENT, A. B. C. F. M., and Mr. L. C. PORTER, all for U. S. A.

12th December, Rev. and Mrs. W. J. WALLACE and two children, C. M. S., for England,



